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VOLUME I NUMBER 3

THE STUDY OF RELIGION IN STATE UNIVERSITIES

by

HERBERT LEON SEARLES, Ph.D.

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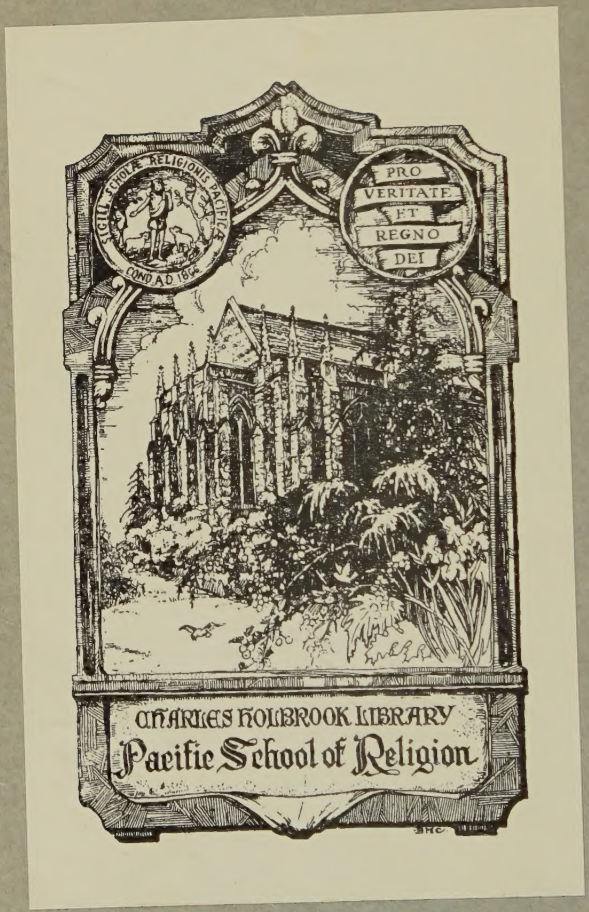
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EDWIN D. STARBUCK, Editor

FROM THE INSTITUTE OF CHARACTER RESEARCH

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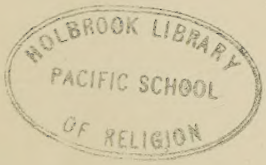

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FOREWORD

It is the function of universities to be interpreters to the rising generation of the culture of the race. Religion at its best is undoubtedly, along with science, literature, and the arts, a vital aspect of human culture. Shall the institutions of higher learning undertake to assist young men and women in making sympathetic and constructive judgments about the values that flow through organized and institutionalized religious forms just as, for example, it does in the case of governmental forms?

There is no problem of first importance concerning which there is greater confusion of thought than this. The question becomes increasingly difficult and exciting when it involves the place of the study of religion in tax-supported institutions. It is perhaps impossible to think clearly and adequately on this intricate problem without seeing it in historical and legal perspective.

Dr. Searles has exercised remarkable skill in laying bare the underlying streams of historical development that are trying to work themselves out in the contemporary life of state institutions. He has performed a high service also in making for the first time an exhaustive survey of the legal status of the problem in the United States.

This study is in tune with the other numbers of the series in that it bases its findings upon well-disciplined fact rather than upon opinion. The research was begun in the spring of 1924 and was completed in May 1925.

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ACKNOWLEDGMENTS

I wish to express my sincere gratitude to Dr. Edwin D. Starbuck for encouragement and valuable assistance; to university presidents and professors who have generously provided data, and to many others for valuable and helpful criticism. Especially to Dr. G. T. W. Patrick and Dr. M. Willard Lampe, am I deeply indebted; also to my wife, without whose unfailing inspiration and material aid this study would have been impossible.

H. L. S.

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Chapter I

INTRODUCTION

For about two hundred years we have been realizing more and more that religion is a fact of human experience, and that, as such, it must take its place side by side with other facts, historical, psychological, and social, as a field for scientific investigation. There is evidence that this attitude toward religion has been widely adopted and that its scientific study is being progressively realized. This progress, however, has been marked by great difficulty, owing to the peculiarly personal nature of the subject, to dogmatism and external authority on the part of organized religion, and to the general indifference of religion to scientific method and scientific values. The opinion often expressed in the early days of the scientific study of religion, that to subject it to analysis would rob it of its value, has been proved false. The conviction grows stronger that to understand religion is the first step in setting it free in human life and society.

Religion should be studied not only from the viewpoint of religion and religious progress, but in its relation to other important branches of human culture and learning, such as philosophy, ethics, psychology, history, and sociology. None of these subjects can be understood without recognition of their close interrelation with religion, either in its personal, social, or institutional aspect.

The study of religion in state universities in the United States has been slow to develop; first, because the denominational and independently endowed colleges were naturally looked to as the institutions where the study of religion would receive its greatest encouragement. Many of the state universities founded under the Morrill Land Grants were required specifically to provide for "agricultural and mechanical arts", and, while "literature, science, and the arts" were mentioned as aims, for many years these were secondary considerations. The second reason is due to the heterogeneous population of the country and the great variety of religious sects. During the early period of the organization of the public school system, it became necessary to exclude sectarian teaching from the public schools in the interests of religious liberty.

Because religion was not differentiated from sectarianism in the public mind, the study of religion was not developed as an integral part of the public school system.

Since the introduction of the historical, comparative, and scientific methods, the study of religion has been lifted above sectarianism. The ethnologist, philologist, archaeologist, psychologist, and historian have found rich rewards for their labors in this field, and have enabled religious leaders to enter into the heritage and to make the facts available for human enlightenment and welfare.

No university which seeks to understand and interpret the best in the culture of the past and present, which seeks to be a spiritual as well as intellectual leader, and which has at heart the greatest service to the church and state, can fail to make a place for the study of religion in its curriculum.

The principle of the separation of church and state is recognized throughout this work, but no such issue is raised by the introduction of the non-sectarian study of religion into the state universities.

The material here presented falls naturally into two divisions. In the first part we shall attempt to trace in the history of modern philosophy the gradual emergence of a scientific attitude toward religion and to show that the study of religion in its historical and psychological aspects has already achieved the proportions of a science. In the second part we shall set forth those movements in the United States which have made it impossible for the public schools to teach religion, and we shall show that at the present time there is evidence of a decided trend in the direction of a program of coöperation between church and state. The state constitutions, statute books, and supreme court decisions, have been examined and a picture of the present legal status of sectarian and religious instruction and influence in the different states will be presented. A survey of the present curricula of state universities will show that there has been a significant beginning in the study of religion in a large majority of the state universities of the United States.

Finally, some of the outstanding reasons for the study of religion in state universities will be given and suggestions made as to the peculiar contribution which they may make in this field.

Chapter II

SCIENTIFIC ATTITUDE AND METHOD IN THE STUDY OF RELIGION

It will be necessary for us to define at the outset what we mean by scientific method and also to make clear our conception of religion as a fact of human experience which can be studied scientifically.

The scientific method has perhaps never been better stated than by Karl Pearson as follows: "The classification of facts, the recognition of their sequence and relative significance is the function of science, and the habit of forming a judgment upon these facts, unbiased by personal feeling, is characteristic of what may be termed the scientific frame of mind."[1]

Three main points appear in this quotation. First, the gathering of facts and the recognition of their sequence and relative significance. By a fact is meant that which can be verified in experience. It is thus opposed to speculation on the one hand, and to authority and dogmatism on the other. The second point to notice in the scientific method is that judgments are to be formed upon these facts. These may be called laws, principles, or hypotheses. The scientific attitude is to consider a hypothesis as provisional, and is ever ready to welcome a new one which will explain the facts more adequately. This is opposed to the method of drawing conclusions without proper verification and the refusal to admit new facts once a conclusion has been reached. In the third place we note that the scientific method seeks to arrive at these judgments unbiased by personal feeling. The scientific attitude is disinterested. Not that it objects to having its findings turned to practical account but it puts love of truth before practical or theoretical values. This is in opposition to the method of reaching conclusions through personal bias or practical interests.

Is it possible, then, to study religion with the scientific method described by Pearson? It should be remembered that his statement is made purely from the standpoint of the natural sciences, but

[1] Pearson, Karl, *Grammar of Science*. Adam and Charles Black London, 1900, p. 6.

what makes a study scientific in the broader sense is not the nature of the phenomena studied but the method and attitude adopted in making the study. The first step in a scientific method in the study of religion is to recognize and adopt the methodology of the particular science in which field the religious facts lie. For example, it will be granted that religion is a fact of human experience and has an important place in the history of races and nations. It should in the first place, then, be studied as an historical fact, and by the methodology of the historical sciences. C. P. Tiele justifies the scientific study of religion by comparing it to the scientific study of language, as follows: "Neither languages nor religions are created by science; their life and aims, their growth and decay, go on independently of science, and obey laws which she can discover but cannot impose. All she desires and all she is entitled to do, is to subject religion as a human and therefore historical and psychological phenomenon, to unprejudiced investigation, in order to ascertain how it arises and grows, and what are its essentials, and in order thoroughly to understand it."[2]

In the second place, religion is a psychic phenomenon, and the scientific attitude and method with which this phase of religion is studied as such should be the methodology of psychology. The extent to which psychology lays claim to study the psychic expressions and relationships of religion is well stated by Leuba: "If we are right in holding that religion consists, in its individual aspect, of the relations maintained by man with superhuman powers of psychic order, and if these relations, quite like those of a subject with his sovereign or of a lover with his loved one, take the form of sensations, images, conceptions, sentiments, emotions, etc., issuing in action immediate or deferred, overt or not,—if, that is to say, these relations assume forms common to the whole of psychic life,—then the task of psychology with regard to religion is of the same character as its task in other parts of conscious life."[3]

In the third place, religion expresses itself in social relationships, and has operated from early times as a powerful social force. It will be with great difficulty that the social expressions of religion are formulated into a science, sharing in this respect the difficulties which the social sciences in general have experienced. The first diffi-

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[2] Tiele, C. P., *Elements of the Science of Religion.* William Blackwood & Sons, London, 1899, p. 8.

[3] Leuba, J. H., *A Psychological Study of Religion.* Macmillan, New York, 1912, p. 268.

culty is found in the complexity of the material. One of the primary requisites of a natural science is that it have a unit of measurement. What unit can be found common to all the social expressions of religion? Would it be personality, the religious emotion or experience, the religious belief or overt act, the religious communion, institution, or community? Again, religious phenomena do not yield up their secrets when abstracted from the environment, as do the phenomena of natural science. There is also the personal element, which cannot be depended upon to act according to uniform laws. The course of religious history cannot be predicted by studying the past, because account must be taken of the possibility of the rise of great personalities, who, by a keener insight than has the average person, may create new values and set in motion new ideals and forces.

This step, which we may call the first step in the development of a scientific method in the study of religion; viz., that of recognizing the methodology of the various sciences as far as the religious facts come within their limits, can be taken only when those sciences remain within the function and field of science. J. Arthur Thomson, says: "The object of science is the complete and consistent description of the facts of experience in the simplest possible terms."[4]

Whenever any of the above-named sciences tends to go beyond description of the facts and seeks to interpret those facts from some particular philosophical viewpoint, thereby ruling out other facts, its methodology must be rejected as inadequate.

We have now reached the point where it is necessary to examine more closely the nature of the facts of religion with which science must deal if we are to take the next step in the establishment of a methodology.

We shall attempt to steer clear of a definition of religion because a definition tends to establish preconceptions, but shall try to indicate certain elements which a wide view of the great religions of the world shows to be common to all. In its individual aspect religion is an attitude toward and a relationship with one's deepest sense of reality. In its social aspect it is an attitude toward and a relationship with persons, insofar as the attitude toward and relationship with them is conditioned by this reality.

Science, by very definition, must stop when we get into the realm

[4] Thomson, J. Arthur, *Introduction to Science.* Henry Holt, New York, 1911, p. 40.

of reality which is the object of religious faith. That is to say, science can have to do only with knowledge about religion; it cannot deal with the objects of religion, such as God and Immortality. The science of religion will then become a study of those facts and experiences in human life and society which are conditioned by this relationship with and attitude toward reality. More specifically, not God but the attitude toward God, and the history of the development of the conception of God; not Immortality but the belief in Immortality; not the object of prayer and belief, but the individual and social expressions of prayer and belief; these are the fields of investigation for this science.

The next step in the development of a methodology is the one which has actually been taken historically. That is, when a certain number of facts about religion were brought together by a particular science, that science became conscious of itself, and we have what is known as the science of religion. The earliest claims that a science of religion is possible were made by scholars in the field of the history of religions and comparative religion. Max Müller, (1823-1900), by his work as teacher, author, and lecturer, and by editing and assisting in the translation of the Sacred Books of the East, was the first to win recognition for this science. C. P. Tiele of Leyden and Chanteppie de la Saussaye of Amsterdam have carried on the study and have both claimed for it the name "The Science of Religion." More recent scholars have drawn heavily upon discoveries in the science of language, archaeology, philology, ethnology, mythology, and folklore. Jordan says: "The Science of Religion may most conveniently be subdivided into three main divisions or departments: 1. The History of Religions. 2. The Comparison of Religions ("Comparative Religion" strictly so called.) 3. The Philosophy of Religion."[5]

For some time previous to the publication of Jordan's work in 1905, the psychology of religion had become conscious of itself as a science, and should be added to the list. Strictly speaking the philosophy of religion does not come under the classification of a science. We would therefore disagree in this respect with Jordan's classification. It is true that philosophy and the philosophy of religion prepared the way for a scientific study of religion; it is also true that in the interest of a complete understanding of religion

[5] Jordan, Louis H., *Comparative Religion—Its Genesis and Growth.* Scribners, New York, 1905, p. 9.

we must have a philosophy, because there is the necessity for interpretation of the facts which lie outside the realm of the sciences. In the interest of religion we must have a philosophy of religion which takes the facts discovered by the science of religion, views them, criticizes them, and reinterprets them in the light of the whole.

By way of summary let us recall that the first step in the establishment of a methodology for the science of religion was that of accepting the methodology of the various sciences which would take cognizance of religious facts within their field, reserving the right to refuse to be ruled out by any philosophical viewpoint of any of these sciences. In the second place, we laid claim to an independent science of religion as the result of various branches of the study becoming conscious of themselves. In the third place, we saw the necessity of a philosophy of religion, not for the sake of a science of religion, but rather for the sake of religion itself, which seeks interpretation and explanation.

Chapter III

THE DEVELOPMENT OF A SCIENTIFIC ATTITUDE AND METHOD IN THE STUDY OF RELIGION

It is the function of philosophy to deal with religious phenomena only in the sense that it deals with all other phenomena. Historically, philosophy and religion have been closely associated because of the fact that they both have sought an interpretation of life as a whole. In attempting thus to interpret life in its entirety they have dealt in common with problems of ontology and epistemology, of God and the Soul. This relation has been especially close since the philosophical interpretation of reality and of knowledge has been of such nature as not seriously to offend theology's account of the tenets of religion. We are now entering a new epoch in which philosophy is more empirical and the study of religion more scientific.

A. The Development of a Scientific Attitude Toward Religion in the History of Modern Philosophy

Our viewpoint in tracing, in the history of modern philosophy an emergence of a scientific attitude toward religious phenomena is not that philosophy has consciously sought to create this attitude, but rather that since the history of philosophy records the struggle of the human mind for interpretations of life which gave birth to all of the sciences, it cannot but record the growth of a scientific attitude toward religion. The achievement of a scientific attitude toward religion is part of the whole movement in the direction of this attitude toward all phenomena.

The eighteenth century is known as the century of the enlightenment, and saw the development of those movements in science, philosophy, religion, political and social life, which later changed the face of civilization. Yet we must find in the seventeenth century the beginnings of those forces and ideas which made possible the rapid progress of the period of the enlightenment. In turn, the philosophy of the seventeenth century had as its background all those liberating tendencies of the renaissance and reformation which made it inevitable that a new method should be discovered

in philosophy in harmony with the scientific tendencies of the times. The significance of the rationalistic school founded by Descartes (1596-1650), Spinoza (1632-1677), and Leibnitz (1644-1716) for the scientific attitude toward religion, lies in the fact that for the first time the reason is applied to religion, not for the purpose of proving dogma, but for the purpose of seeking truth by a critical use of the mind. Although many of the elaborate rationalistic arguments for the existence of God were later shown to have insufficient basis, and although rationalism tended temporarily to undermine traditional Christianity, its influence in helping to create a method of approach to religion superior to that of scholasticism has been of utmost importance. English Deism took the position that revelation is superfluous. Toland (1670-1722), Shaftesbury (1671-1713), Tindel (1657-1733), and others wrote against revelation, miracle, and inspiration, in order to show that Christianity was a rational and intelligible faith, and religion the heritage of every man. The English movement went to extremes, however, in its attempt to show that the literature of revealed religion is the result of deceit and invention on the part of unscrupulous priests. On the continent Deism took the form of a critical examination of the history and literature of the Bible. Spinoza, in his *Theological Political Treatise,* introduced the critical method of interpreting the Old Testament history and has been recognized as the father of biblical criticism. Simon applied historical criticism in a systematic manner to the study of the Old Testament. Reimarus (1699-1768) applied the same method to the New Testament. Semler (1725-1791) criticized the work of Reimarus in detail and became a pioneer in establishing the historical view of the canon.

The significance of the empirical school in England, numbering among its spokesmen Bacon (1561-1626), Hobbes (1588-1679), Locke (1632-1704), Hume (1711-1776), and Hartley (1705-1757), for the scientific attitude toward religion, lies in the fact that it advocated the experimental method which lies at the very center of all the sciences and which was a necessary prerequisite to scientific experimentation in the field of the religious consciousness. It also marks the recognition of religion as a fact of human experience within the constitution of man, rather than something depending entirely upon external revelation. In its emphasis upon epistemology lies the germ of the modern psychology of religion. Kant (1724-1804) acted as mediator between rationalism and em-

piricism. In the *Critique of Pure Reason* he disproves the claim that pure reason can transcend the limits of experience and know the noumena behind phenomena. He has here put an end to idle speculation by the pure reason on the objects of religion, God and Immortality, and cleared the way for the trend in the direction of a scientific study of religious phenomena where practical and empirical methods take the place of speculation. His *Critique of Practical Reason* places religion within the realm of experience and thereby begins the pragmatic trend in philosophy and religion.

The movement known as Romanticism, while insisting upon the liberation of the intellect and freedom from external authority in common with the rationalistic school, stood primarily for a recognition of the imagination and emotions. It was partly a reaction against the exaggeration of the intellect, and partly against the materialism of the Encyclopaedists. It was an attempt to understand the nature of religion as a fact of human life. Rousseau (1712-1778) stressed the inwardness of religion and its absolute dependence on feeling as a witness to its truth. His liberal attitude toward other religions was a blow at the intolerance of his time and was the precursor of the modern comparative study of religion. Other great romanticists in Germany were Schlegel, Novalis, Schelling, Schleiermacher, Herder, and Lessing. It remained for Schleiermacher (1768-1834) to bring to a conclusion for religious thought the converging ideas which had grown out of the Kantian philosophy and romanticism, namely, the recognition of the feelings and sentiments, the reaction against pure reason, and the reaction against revelation as external. This school gained recognition for the fact that religion is within, and since it has a psychological basis in feeling and experience it therefore becomes accessible to study as a fact of the psychic life. The emphasis on tolerance toward other religions was also to bear fruit in the unbiased attitude of later historians of religion. Philosophical speculation after Kant, through Fichte, Schelling, and Hegel, developed into an Absolute Idealism and in this respect has little significance for the scientific attitude toward religion. Fichte (1762-1814), however carries out Kant's doctrine of the practical reason into the doctrine of the will and brings to the front the importance of volition in religion, forming the background for the extreme elaboration of this doctrine by Schopenhauer.

The next most important movement influencing the scientific

attitude toward religion, partly within the field of philosophy and partly within the field of science, was the elaboration of the theory of organic evolution. This theory came into direct conflict with traditional religion at two points—first, it came into conflict with the view of creation as set forth in the book of Genesis; and secondly, it raised the question of naturalism or materialism versus the spiritual interpretation of life,—of teleology versus chance. The way had been prepared for the solution of the first problem by the historical method of study applied to the Biblical narratives, and in so far as a reconciliation has been reached it has been through a recognition of the fact that the early stories of Genesis are the products of a pre-scientific period of civilization, and what they have to say about the method of creation is not final. Two results beneficial to the scientific attitude toward religion have come as a result of the gradual solution of the second point of conflict. It has made the issue clear between science and religion. Science is seen to be entirely within its own field when it sets forth the laws of evolution, but goes beyond its field when it proposes a materialistic philosophical interpretation of those laws. Religion, by recognizing the right of way of science within its own field, has itself achieved a new and wholesome freedom and has received an inheritance from science of a grand and inspiring cosmology and cosmogony which permits of a spiritual interpretation. A second result of the gradual solution of the conflict is that religion may now be looked upon as a natural fact of human experience subject to laws of evolution and development, and that this natural process may be spiritually interpreted. By this view we are led to look upon God as Immanent. Teleology becomes possible, not in the old sense of design, but in the sense that purpose is revealed in the process as life mounts from lower to higher forms. God is found in the process as an organizing, integrating, creative force which lifts life from inorganic to organic, then to consciousness, social life, morality, and religion.

The social philosophy which grew out of the changing intellectual and social conditions of the period we have been reviewing is significant for the scientific attitude toward religion, because as a result of it, religion came to be looked upon as a concern of human life and society, rather than as a means of preparation for another world. This change of attitude was the result of a twofold movement, one from within the Christian religion, and the other from without. The teachings of Jesus were better understood and in-

Archaeology has given to the history of religions the material which has enabled us to compare the documents of ancient religions, to see what was going on in the development of religious ideas in different parts of the world, to point out the similarities and differences in these religions, and to trace, where it is possible, their influence upon one another. An example of this is the influence of the Babylonian creation and flood stories, found in 1845 A.D. in the palace of Assurbanipal, King of Nineveh, upon the later creation and flood story of the Hebrews. Whether or not it can be conclusively proved as maintained by scholars that entire cycles of Babylonian stories can be traced in the Hebrew stories, a close examination of both documents leaves the impression that the Babylonian account did exert a profound influence on the formation of the Hebrew literature. The Hebrew stories, however, coming later and developing under a purer and nobler ethical monotheism, naturally portray higher religious and moral ideas. Judged by these inherent values the Hebrew account may justly claim superiority, but there is no room for a claim of infallibility. The Biblical documents must be studied in accordance with the tenets of the historical sciences.

3. Anthropology and Ethnology

These two sciences are closely related. Anthropology has as its aim the study of man in all his aspects, and the investigation of his origin and development, while ethnology studies the races of mankind in their origin and development. This includes not only the study of primitive peoples by means of records of the past, but involves a knowledge of these races as they exist today in certain portions of the globe, by men who live among them, acquire their language, take part in their occupations, and share their social and religious life.

As an example of the service of these sciences to the history of religions we shall select the study of R. R. Marett on the conception of "Mana" as it exists among primitive tribes of the Pacific region.[8] "Mana", he says, "is a force altogether distinct from physical power, which acts in all kinds of ways for good and evil, and which is of the greatest advantage to possess and control." It is compared with the Orenda of the Iroquois Indians, Wakon of the Sioux Indians, and Manitu of the Algonquins. The author draws this conclusion: "These examples show a widespread tendency on the

[8] Marett, R. R., Article Mana, in *Hasting's Encyclopedia of Religion and Ethics,* Vol. VIII.

nature of the source material for the study of religions and illustrate by several examples the spirit and method of the scholars in these fields. The aim and method has been to get back to the original sources of the religions of the world as expressed in literature, institutions, and civilizations. This has been made possible by means of a division of labor among several branches of scholarship.

1. Language and Literature

The original documents in the form of sacred writings, folklore, myths, legends, hymns, ritualistic formulae, and moral codes have been subjected to careful study and many have been translated into modern languages. This has required a knowledge of the ancient languages found in inscriptions on monuments and ruins. As an illustration of the contribution of philology to the scientific method in the history of religions we shall choose the work of Max Müller in tracing the linguistic affinity of the word used for the Deity among later peoples back to its origin in more primitive races.[7] Confining his study to continental Asia and the peninsula of Europe, he finds corresponding to the three branches of language, the Aryan, Semitic, and Turanian, three similar branches of religion. He finds a common word for the Deity running through these branches of the Aryan language. For example we have in the Veda the invocation Dyaus Pitar, in the Greek Ζεῦπάτερ, in the Latin Ju-piter, and that means in all three languages what it meant before these three languages were torn asunder "Heaven-Father." The significance of this research from which we have chosen only one illustration, is in its demonstration of the close and natural connection between language and religion, and in providing a classification of religions on the basis of linguistic divisions; also in showing that at this early period peoples had similar conceptions of and attitudes toward the forces and objects of nature which they felt to have peculiar relations to them.

2. Archaeology

The testimony of ruins dug up in almost every part of the ancient world, forms one of the most reliable and fruitful sources for the study of the history of religions. Inscriptions on monuments, stones, bricks, skins, and papyrus, ancient caves and cave paintings, and other archaeological discoveries have revealed the practices, beliefs, and customs of ancient people in great detail.

[7] Müller, Max, *Lectures on the Science of Religion*—Third Lecture, Chas. Scribner's Sons, N. Y., 1887.

Archaeology has given to the history of religions the material which has enabled us to compare the documents of ancient religions, to see what was going on in the development of religious ideas in different parts of the world, to point out the similarities and differences in these religions, and to trace, where it is possible, their influence upon one another. An example of this is the influence of the Babylonian creation and flood stories, found in 1845 A.D. in the palace of Assurbanipal, King of Nineveh, upon the later creation and flood story of the Hebrews. Whether or not it can be conclusively proved as maintained by scholars that entire cycles of Babylonian stories can be traced in the Hebrew stories, a close examination of both documents leaves the impression that the Babylonian account did exert a profound influence on the formation of the Hebrew literature. The Hebrew stories, however, coming later and developing under a purer and nobler ethical monotheism, naturally portray higher religious and moral ideas. Judged by these inherent values the Hebrew account may justly claim superiority, but there is no room for a claim of infallibility. The Biblical documents must be studied in accordance with the tenets of the historical sciences.

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As an example of the service of these sciences to the history of religions we shall select the study of R. R. Marett on the conception of "Mana" as it exists among primitive tribes of the Pacific region.[8] "Mana", he says, "is a force altogether distinct from physical power, which acts in all kinds of ways for good and evil, and which is of the greatest advantage to possess and control." It is compared with the Orenda of the Iroquois Indians, Wakon of the Sioux Indians, and Manitu of the Algonquins. The author draws this conclusion: "These examples show a widespread tendency on the

[8] Marett, R. R., Article Mana, in *Hasting's Encyclopedia of Religion and Ethics*, Vol. VIII.

part of the peoples of lower cultures to isolate in thought and invest with a more or less independent being of its own the power whereby a holy person or thing proves his or its holiness by means of action supremely efficacious, whether for good or evil. It appears to stand for something which lies at the very center of what he feels, thinks, and does, in regard to the supernatural and unseen." The conception of "Mana" is important to the history of religions, not simply as a picture of the primitive mind as it exists today. It may well be looked upon as representing a stage in the growth of religion from a vague sense of supernatural powers toward a richer and fuller conception of God.

By way of criticism and summary of the previously mentioned sciences which have contributed to scientific method in the history of religions, it should be pointed out that in the course of their development there has been a tendency on the part of specialists to attempt to explain all the facts by the particular theory they themselves advocate, or by the science they represent. The different viewpoints of scholars in the same field and the large number of sciences contributing to the history of religions and comparative religion have, however, in the course of time tended to correct each other until today there is a mass of historical material the validity of which cannot be questioned. It is also quite generally conceded that the historical and comparative methods as applied to the study of religion have become established as worthy of the name of science.

C. The Development of a Scientific Method in the Psychology of Religion

If we interpret the psychology of religion as having its rise historically when the first serious attempts were made to understand the religious consciousness by the psychological approach, we must go back to Hume, Spinoza, Kant, Fichte, Lessing, Berkley, and Schleiermacher. The psychology, however, which definitely set itself to a study of religion as a fact of the mental and spiritual life is a comparatively recent science.[9]

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[9] Schaub, Edward L., The Present Status of the Psychology of Religion, *Journal of Religion*, Vol. II, 1922, pp. 362-379.

Pratt, James B., The Psychology of Religion, *Harvard Theol. Rev.*, Vol. I, 1908, pp. 435-454.

Selbie, W. B., *The Psychology of Religion*, Chap. I, Clarendon Press, 1924.

Ames, E. S., *The Psychology of Religious Experience*, Chap. I, Houghton Mifflin Co., 1910.

Heisey, Paul, *Psychological Studies in Lutheranism*, R. Neumann, Burlington, Iowa, 1916.

A picture of the present status of the psychology of religion in academic life may be drawn by describing the various methods in accordance with which this new science has progressed. We shall pass in hasty review some of the most promising of these modes of attack. In the first place there is the method of accurate description and analysis of the most characteristic religious phenomena such as sacred literatures, hymns, liturgies, prayers, and other types of religious experience. As an example of such procedure there is Professor Coe's analysis of Christian hymns.[10] He points out that Christian hymns are not only poorer in artistic quality but they are adapted to the use of two temperamental types, the choleric and the melancholic, at the expense of the other temperamental types and that they represent the emotional as against the active aspects of spirituality. Another study representative of the analytical method of procedure which draws heavily from descriptive psychology is the work of Dr. Stolz on the element of auto-suggestion in private prayer.[11] He indicates rather conclusively that private prayer contains the essential marks of the technique of social-suggestion and auto-suggestion, and presents a helpful treatment of the function of the rosary and of other bits of paraphernalia involved in prayer.

A promising line of investigation is the intensive study of the geniuses of religion. A goodly number of these are presented in James' volume, *The Varieties of Religious Experience.*[12] Still more incisive are the relatively exhaustive studies by Riley[13] on Joseph Smith, and Knight[14] on George Fox. This sort of research has proved particularly profitable in instances in which the historical and auto-biographical data are plentiful.

A method of procedure that has had considerable vogue and has some scientific value is the use of the questionnaire in gathering and assembling bodies of fact that can be treated by the usual scientific methods of classification and interpretation of data on the basis of their likeness and difference. The first studies of a successful kind

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[10] Coe, G. A., *The Spiritual Life,* Abingdon Press, New York, 1898.

[11] Stolz, K. R., *The Psychology of Prayer,* Abingdon Press, New York, 1923. Revised Edition.

[12] James, William, *The Varieties of Religious Experience,* Longmans, N. Y., 1917.

[13] Riley, I. W., *Founder of Mormonism,* Dodd Mead, 1902.

[14] Knight, Rachel, *The Founder of Quakerism,* Swarthmore Press, London, 1922.

were those on the nature and meaning of conversion.[15] This represents a dramatic phenomenon rendering the descriptive account of its occurrences rather easily describable. The handling of these data concerning conversion represents the use of the questionnaire method at its best. It is of course, for most problems, a procedure of doubtful scientific value due to the inability to control objectively its data and its inferences.

The method of psycho-analysis has been effective in laying bare some of the deeper currents of the spiritual life.[16] It has developed a specialized technique of free introspection, of semi-hypnosis, free association under controlled conditions as to time, the interpretation of dreams and the like, so that it can uncover some of the hidden springs, motives and tendencies involved in certain types of behavior.

Closely akin to the methods of psycho-analysis are those of psychopathology. Many of the tensions and inhibitions leading to mental disorder are consistently related to certain religious manifestations. With regard to the religious factor in mental disorder Dr. Eisler, who belongs to the functional school, says: "The investigation of various tendencies in abnormal mental conditions indicates that these reactions are conditioned by repressed emotional states and unconscious motives, many of which are similar to those active in the production of the various neurotic or psychotic symptoms. It appears that the different forms and elaborations of religious principles as they are generally seen in mental disorders, are formulated from remnants of traditional faith which are woven into the patient's productions. Many of the ideas associated with faiths are moulded and guided by hidden motives, such as—desire to enhance the ego, to fulfill wishes, to avoid pain, procure pleasure, and to compensate for inferiorities, or to satisfy ungratified sexual cravings. The mechanism used to modify these forces so that they appear in the socially-acceptable forms of piety, devoutness, religious fervor, or ecstacy, are the well recognized subtle processes

[15] Starbuck, E. D., *The Psychology of Religion,* Walter Scott, London, 1899. Coe, G. A., *The Spiritual Life,* Chap. 3, Abingdon Press, N. Y., 1898.
Pratt, J. B., *The Religious Consciousness,* Chaps. 7, 8, Macmillan, 1920.
Leuba, J. H., The Psychology of Religious Phenomena, *Am. Jour. Psy.,* VII, 309-385.

[16] Bjerre and Barrow, *The History and Practise of Psycho-analysis,* Badger, Boston, 1916, p. 117.

of rationalism, compensation, compromise, and conversion.[17] Ministers of religion, like Pfister,[18] have found in psycho-analysis a technique of human helpfulness.

The present tendency in the psychology of religion and that which seems to promise most for the future is to study empirically certain types of religious experiences by more technical and refined methods. The characteristics of these newer procedures that promise a genuine science of religion are observation and experimentation under controlled conditions, the reduction of religious phenomena to quantitative units, and the handling of data by the statistical methods of averages, correlations and probable error. An example of this sort of study is that of Mr. R. D. Sinclair, reported at the Sixth International Congress in 1927.[19] The thing studied was the experiences of those who have an intimate feeling of the presence of God, direct answers to prayers, a sense of communion with the Holy Spirit and the like, as against those of persons innocent of such happenings. It was found possible to use a relatively trustworthy scale for measuring the intensity of such experiences. It was accordingly possible to separate out from a class of 550 students fifty of those who were of the distinct mystic type of mind for comparison with fifty of the extreme opposite. Each of the one hundred persons selected at the two extremes was put through a battery of more than a score of laboratory experiments in addition to the discovery of everything that could be ascertained by auto-biographical and paper-pencil methods. In this way it was possible to gain a pretty clear and conclusive insight into some of the factors of human experience that condition the mystical attitude. For example, those who profess religious immediacy are more suggestible as shown by three separate tests. The mystics are fooled more than three times as often than are the non-mystics by false suggestions of stimulation. The non-mystics have the advantage in most tests involving sustained mental effort and ingenuity, are superior in intelligence and comprehension tests, and so on through a long list.

There is now an extensive literature, of several hundred titles of

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[17] Eisler, Edwin R., M.D., The Religious Factor in Mental Disorder, *Journal of Abnormal Psychology*, April-June, 1924

[18] Pfister, O. R., *An Introduction to Psycho-analysis*, Moffat, 1922.

[19] An Empirical Study of Mysticism, *Proceeding of the Sixth International Congress of Philosophy*, Longmans, N. Y., 1927, pp. 87-94.

the studies that have been made in the effort to discover those elements in human nature involved in certain religious and moral attitudes. It is impracticable in this presentation to do other than simply refer to certain bibliographies giving reference to the more significant researches in this field.[20]

Let us now attempt to sum up the evidence that there has been developing in the field of human thought a scientific attitude and method in the study of religion. The history of philosophy gives clear indication of a new attitude toward religion, which formed the background for the scientific method and the development of a scientific technique. We have seen that the historical and comparative study of religion was the earliest to approach a scientific method by drawing upon many related fields of research. The trends in the psychology of religion have been indicated as leading toward refined methods under controlled conditions. The way has been cleared for the scientific study of religion by many years of pioneering. Difficulties and prejudices have been overcome which may arise again and again but presumably each time with diminished force. The richness of the field and the promise of results for human culture and welfare should constitute a challenge to the universities, because they are in the best position to render this service to the religious and intellectual world. If it is the business of the institutions of higher learning to interpret the culture of the past and present to the rising generation, is it not especially incumbent upon them to perform that function with respect to religion, which is the expression of humanity's profoundest idealisms? Such has been the trend during past decades and is a dominant characteristic of the present time.

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[20] Manson, Grace E., *A Bibliography of the Analysis and Measurement of Human Personality up to 1926*, Reprint and Circular Series of the National Research Council, No. 72.

Starbuck, E. D., Character Tests and Measurements, *Bureau of Education, Bulletin No. 7*, Ch. V. 1926.

Robach, A. A., *A Bibliography of Character and Personality*, Harvard University Press, 1927.

May, M. A. and Hartshorne, H., Objective Method of Measuring Character, *Pedagogical Seminary and Journal of Genetic Psychology*, Vol. 32, pp. 45-57, 1925.

May, M. A., and Hartshorne, H., Personality and Character Tests, *Psychological Bulletin*, July 1926.

May, M. A., and Hartshorne, H., Personality and Character Tests, *Psychological Bulletin*, July 1927.

Watson, G. B., Character Tests of 1926, *Vocational Guidance Magazine*, Vol. V, No. 7, April 1927.

Chapter IV

THE EVOLUTION OF CO-OPERATION BETWEEN THE CHURCH AND THE STATE UNIVERSITY IN THE UNITED STATES

1. The Colonial Period—The Religious Ideal in Education

Early colonial education took a variety of forms corresponding to the types of colonists which settled on the shores of America, and reflected the theories of education which were prevalent in the countries from which they came. Their heritage and background was the liberty of the protestant reformation and its insistence that salvation rested not in the authority of the church, but in the ability of the individual to read and understand the Bible for himself. In New England the colonists were Puritans, Calvanistic dissenters from the Anglican Church who came seeking religious liberty. Their schools were founded for the purpose of teaching the children to read the Bible, and to train for religious leadership, and were a natural consequence of their religious and civic form of government. The religious aim is reflected in the legislation of that period.

The Massachusetts law of 1642 states: "That in every town the chosen men appointed for managing the prudential affairs of the same shall . . . . . have power to take account from time to time of all parents and masters and of their children concerning their calling and employment of their children, especially of their ability to read and understand the principles of religion and the capital laws of this country."[21]

The Connecticut Code of 1650 contains the clause quoted from the Massachusetts law of 1647 known as "The Old Deluder Satan Act", with additions. "It being one chief project of that old deluder Satan to keep men from the knowledge of the Scriptures . . . . . it is ordered by the authority of the court that the means of education shall be provided for the children of the colonists."[22]

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[21] Cubberly *Readings in the History of Education.* Houghton Mifflin Co., N. Y., 1920, p. 298.

[22] Quoted by Brown—*The Secularization of American Education.* Teachers College Columbia Univ., 1912, p. 6.

A publication known as "*New England's First Fruits,*" bearing the date of 1643, contains the following: "One of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate Ministry to the churches when our present Ministers shall lie in the dust. And .... it pleased God to stir up the heart of one Mr. Harvard to give the one half of his estate toward the erecting of a college."[23] As a result of this gift, Harvard College was founded in 1636 for the primary purpose of providing for the churches a ministry with a liberal education. The original act of incorporation of Yale College, founded in 1701, is prefaced as follows: "Whereas several well-disposed and public spirited persons of their sincere regard to and zeal for the upholding and propagating of the Christian Protestant Religion by a succession of learned and orthodox men, have expressed by petition their earnest desire that full liberty and privilege be granted unto certain undertakers, for the founding and suitably endowing and ordering a collegiate school within this his Majesty's Colony of Connecticut, wherein youth may be instructed in the arts of sciences who, through the blessings of Almighty God, may be fitted for public employment both in Church and civil state." ("Conn. Col. Rec. 1689-1706 p. 363").[24]

In New Netherlands the colonists were Calvanistic Dutch and adherents of the Dutch Reformed Church. They reproduced the parochial school which was common in Europe at this time. In 1664 the Director General and Council of New Netherlands enacted the following ordinance: "Whereas it is highly necessary and most important that the youth from childhood up be instructed not only in reading, writing and arithmetic but especially and chiefly in the principles and fundamentals of the reformed religion."[25]

In Virginia the colonists were Anglicans still loyal to the mother country and church. Their schools were copied after the English grammar schools for the children of the well-to-do, with church and charity schools for the paupers.

The Apprentice Law of 1643 sets forth the religious purpose: "And all overseers and guardians of such orphans are enjoined by authority aforesaid to educate and instruct them according to their

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[23] Cubberly *Readings in the History of Education.* Houghton Mifflin Co., N. Y., 1920, p. 290.

[24] Quoted by Brown—*The Secularization of American Education,* p. 10. Teachers College Columbia Univ., 1912.

[25] Ibid, p. 19.

best endeavors in Christian religion and in the rudiments of learning.''[26] The Grand Assembly in 1660-61 enacted the following—''Whereas the want of able and faithful ministers in this country deprives us of these great blessings and mercies that always attend upon the service of God . . . . . be it enacted, that for the advance of learning, education of youth, supply of the ministry, and promotion of piety, there be land taken upon purchases for a college and free school.''[27] As a result of this act in 1693 the College of William and Mary was founded after a long period of agitation, and the overcoming of many difficulties.

The curriculum of the early elementary schools was entirely of a religious nature based on *The Horn Book*, the *New England Primer*, (in New England) and in all schools, Bible texts, creeds, the ten commandments and catechisms. In Harvard College the curriculum was of a nature particularly designed to prepare men for the ministry. Greek, Hebrew, Latin, rhetoric, logic, ethics and arithmetic being the chief subjects of study. During the colonial period in addition to the three colleges mentioned, six others—Princeton, Columbia (Kings), Pennsylvania, Brown, Rutgers (Queens), and Dartmouth, were founded with a distinctly religious purpose.

Laws recognizing or authorizing ecclesiastical control in education were enacted in nine of the original thirteen colonies, and reveal the decidedly religious aim in education. These laws belonging to the colonial period are summed up by Brown under three heads: ''(1) The Examination Certification or Appointment of Teachers by some Church Authority. (2) The Establishment of Religious Tests for Educational Officers. (3) The Delegation of Supervisory, Administrative, or Teaching powers to Church Authorities.''[28] Legislation providing for state support of schools owned or controlled by the church or existing for religious purposes began in the colonies as early as 1654 in the case of Harvard and 1715 in the case of Yale. The practise of appropriating state funds to the colleges under church control grew rapidly as the states began to accumulate school funds from the sale of lands and from public taxation. As the sects began to multiply and as greater demands

[26] Cubberly *Readings in the History of Education.* Houghton Mifflin Co., N. Y., 1920.

[27] Dexter, *History of Education in United States.* Macmillan, New York, 1922.

[28] Brown, *The Secularization of American Education.* Teachers College, Columbia Univ., 1912, p. 34.

were made on public funds, the seeds of dissatisfaction were sown which bore fruit in the movement to free the schools from sectarian control.

2. The Period of the Separation of Sectarian and Public Education

It is not difficult to understand the demand for the freedom of public education from sectarian control and influences when we recall the great number of religious sects which had settled in America and the resulting multiplicity of demands for state funds. There were French Huguenots who had settled along the coast of the Carolinas; Calvanistic Dutch and Waloons in New Amsterdam; Scotch and Scotch Irish Presbyterians in New Jersey; English Quakers near Philadelphia; English Baptists and Methodists in eastern Pennsylvania; Swedish Lutherans along the Delaware; German Lutherans, Moravians, Mennonites, Dunkers and Reformed-Church Germans in the mountain valleys of Pennsylvania; Catholics in Maryland, and Puritians in New England. At the beginning of the war of independence, the Episcopal faith had been declared the established religion of the seven English colonies, and the Congregational was the established religion in three of the New England colonies, while but three colonies had declared for religious freedom and refused to give a state preference to any religion. The framers of the Federal Constitution faced the problem created by this diversity of religious sects and solved it by adopting an amendment to the Constitution in 1791 as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This stand against established religions and in favor of religious toleration, together with the growing conviction that a republic could rest securely only on an educated citizenship, and that the state must have control of that education, led to the movement toward the separation of sectarian and state education. This movement is usually known as the secularization of education, and is often misinterpreted as meaning the absolute divorce of religious and spiritual elements from education. This type of secularization has not happened in the history of American education, but the secularization which has taken place is that of freeing of the public schools from ecclesiastical control and the public funds from the demands of sectarian schools.

The conflict which started the full tide of the movement toward freedom from ecclesiastical control began over the distribution of

state funds to the different church schools. The first state to settle the matter by constitutional enactment was Connecticut. The constitution of Connecticut of 1818 Art. VIII Sec. 2 reads: "The fund called the school fund shall remain a perpetual fund, the interest of which shall be inviolably appropriated to the support and encouragement of the public or common schools throughout the State, and for the equal benefit of all the people thereof . . . . . and no law shall ever be made, authorizing said fund to be diverted to any other use than the encouragement and support of public or common schools, among the several school societies as justice and equity shall require."

Between 1840-1855 the conflict was on in Massachusetts and was settled in 1855 by a Amendment to the Constitution Art. XVII: "All moneys raised by taxation in the towns and cities for the support of public schools, and all moneys which may be appropriated by the State for the support of common schools, shall be applied to and extended in no other schools than those which are conducted according to law, under the order and superintendence of the authorities of the town or city in which the money is to be expended: and such moneys shall never be appropriated to any religious sect for the maintenance, exclusively, of its own school."

In New York State the matter was settled in 1842 by an act of the legislature relative to schools in New York City: "No school above mentioned, or which shall be organized under this act in which any religious, sectarian doctrine shall be taught, inculcated or practiced, shall receive any portion of the school moneys to be distributed as hereinafter provided."

From 1850 on the movement toward the separation of state and sectarian education gained rapidly. The legislative and constitutional provisions of this period prohibited sectarian instruction, the establishment of religious tests, and the appropriation of public funds to schools under ecclesiastical control or not under the absolute control of the state.

This period which we have just been reviewing saw the rise of the state university, and its policies in regard to sectarian influence and control were shaped by the existing temper of the times. The Dartmouth College case in 1819 put an end to the efforts to secure state control of private institutions and also turned the full force of the movement toward the establishment of universities under control of the state. Between this period and 1880, twenty-six states had established state universities.

In 1862 the Morrill Act was passed by Congress providing for a grant of land to each State of 30,000 acres for each representative and senator in Congress, the proceeds to be used for educational purposes. The Act reads: Sec. 4—"And be it further enacted that all moneys derived from the sale of the lands aforesaid . . . . . shall be invested in stocks . . . . . and that the moneys so invested shall constitute a perpetual fund, the capital of which shall remain forever undiminished . . . . . and the interest of which shall be inviolably appropriated by each state . . . . . to the endowment, support and maintenance of at least one college where the leading object shall be, without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts, in such manner as the legislatures of the States may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions in life."[29]

According to Cubberly, "Eighteen States added the land grant to the endowment of their existing State Universities and combined the two institutions; three of the original States (originally five) gave the grant to private institutions already established within the State, and the remainder established separate agricultural and mechanical colleges."[30] Since religion and sectarianism were so closely related in the public mind, and since the liberalizing tendencies of the historical study of religion, Biblical criticism and the theory of evolution were just beginning to make themselves felt from 1860 on, the banishing of sectarianism from the public school system left the state universities in a position where they were unable to develop the study of religion as a regular part of the curricula. The provisions of the Morrill Act and its emphasis on education to meet the needs created by the industrial revolution, turned the energies of these new institutions in the direction of training leadership for the mechanical, agricultural and commercial pursuits, and as a result insufficient attention was paid to more philosophical and cultural subjects.

3. The Period of Co-operation Between the Churches and State Universities

The result of the movements reviewed in the last section might

[29] U. S. Bureau of Education, Bulletin 47, 1915.

[30] Cubberly, *History of Education in the United States.* Houghton Mifflin Co., N. Y., 1919, p. 211.

be characterized by saying that while a decided antagonism to sectarian influence existed, the attitude toward religion was only one of indifference due to the insurmountable obstacles involved in its introduction into state educational institutions. Evidence that there was no antagonism to religion as such is found in the fact that the state constitutions and legislation made a distinction between religion and sectarianism, and while legislating against sectarianism, favored religion. The Northwest Ordinance of 1787 which applied to the area northwest of the Ohio river including the present states of Ohio, Indiana, Illinois, Michigan, Wisconsin and a portion of Minnesota, contained the following clause. Art. III—"Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

The Mississippi Constitution of 1817 Art. VI, Sec. 16 and Const. 1832, Art. VII, Sec. 14; North Carolina Const. 1868 and 1876, Art. IX, Sec. 1; Ohio Const. 1802, Art. VII, Sec. 3, and Michigan Const. 1909, Art. XI, Sec. 1, contain the same clause.

The anomaly of an educational system recognizing the importance of religion and yet being unable to promote its study and teaching, gradually led many leading educators to recognize and acknowledge that a gap existed in our educational system. The recognition of this gap has been, and is, an important factor in bringing about an open minded attitude toward the solution of the problem on the part of the state universities. The additional fact that in recent times a notable growth in toleration of the churches for each other has caused the universities to welcome their united approach to the problem of religious education in these institutions. At the same time, liberalizing tendencies had been operating in the religious thought of America. The interest in the historical study of religion which began in the four universities of Holland in 1876 was soon felt in America. Harvard University was the first to introduce the study of the comparative history of religions. Cornell University in 1890 first offered courses, the University of Pennsylvania in 1893, and the University of Chicago soon after. In 1892 a paper was read by Edwin D. Starbuck at the annual meeting of the Indiana College Association on "The Place of the Study of Religion in our Educational System," in which he said: "The initiative has already been taken by at least five institutions in our own country, Harvard, Cornell, Smith College, DePauw, and Indiana University, each of which offers courses in the philosophy and

history of religion.'' Scientific research in the psychology of religion was started by Dr. Starbuck at Harvard University in 1894, and was later taken up by students at Clark University. The first American edition of the *Origin of Species* was published by Appleton in 1860, and by 1885 the theory of evolution was receiving a great deal of favorable consideration in the periodicals. Biblical criticism had been gradually finding its way into the more liberal institutions and modern views on the Bible were held by many scholars as revealed in the details of the Briggs case which was carried on from 1891 to 1893. While all these facts tended to lay a foundation for the coöperation of the church and the state universities, the primary factor in bringing the churches to recognize the university as a fruitful field for religious education and the study of religion was the rapid growth of the state university in the period we are now studying, and the fact that about 80 per cent of these students were members of the various churches. At first this movement began out of a desire on the part of the churches to care for the spiritual welfare of the students of their own denomination. It however developed into an educational project and has achieved an interdenominational viewpoint and has been the forerunner of the school of religion movement which has received the active cooperation of the universities.

The period which we have called the period of coöperation between churches and state universities began as early as 1893 when the Disciples of Christ established the Ann Arbor Bible Chair at the State University of Michigan. We shall here present some quotations from the official documents of the denominations doing university work, showing the process whereby they came to establish their work at the state universities and the purpose they had in view.

At the state convention of the Disciples of Christ of Michigan, August 27, 1892, '' 'a committee was appointed to make arrangements for the endowment of an English Bible Chair at Ann Arbor, Michigan, in connection with the university.' This committee earnestly appealed to the Christian Woman's Board of Missions to undertake this work. It was carefully, prayerfully considered by the Executive Committee and approved. At the Nashville Convention, in October following, the President, Mrs. Burgess, in her annual address recommended it. This was a new departure. No such thing existed, the world over. She said: 'The way is open, if we have the courage to undertake it, for the establishment of an English Bible Chair, at the seat of the University of Michigan. The

great university is already established there, and the courtesies of the institution are offered to a competent teacher in charge.' It was a heroic step, but she had studied the matter, she had faith, and she went forward. The recommendation was freely discussed and indorsed by many representative brothers and sisters in the convention, and then referred to a committee, which reported recommending that the Executive Committee be instructed to select some one to travel, to encourage and advance this enterprise as much as possible during the coming year, 'with the distinct understanding that the treasury of the Christian Woman's Board of Missions is not to be drawn upon for this purpose.' This was unanimously adopted by the Convention and warmly approved by J. W. McGarvey, J. H. Garrison, B. B. Tyler and others. The executive committee followed the instructions given it. C. A. Young was sent into the field and H. L. Willett called to the Ann Arbor pulpit during his absence. The work of the Bible Chair began October 1, 1893, with H. L. Willett, instructor, and Clinton Lockhart, assistant."

In 1896 the Bible College of Missouri at the State University of Missouri was incorporated. In 1898 a Bible Chair was established at the University of Virginia. Kansas Bible Chair at Lawrence, Kansas, was opened in 1900, and Texas Bible Chair at Austin, in 1904. In 1895 beginnings were made to establish a Bible School at the University of Oregon. Indiana School of Religion was founded in 1910, Illinois Disciples Foundation in 1915, and California School of Christianity at Los Angeles in 1919.

The minutes of the General Assembly of the Presbyterian Church, U. S. A., of 1903, contains the following:

"The Committee on Bills and Overtures brought in a report recognizing that an increasing number of young people of our Church are acquiring their higher education at State Universities, and recommended that a Special Committee of five (5) be appointed to survey the field to ascertain as to the best methods of furnishing them with religious culture, the Committee to report on the whole subject to the next Assembly."

Report of Board of Education for 1910:

"After the visit of the Secretary (Dr. J. W. Cochran) to the Pacific Coast, the conviction was pressed home upon the Board that the time had come for the creation of a separate department of University Work, and the placing of a Secretary in charge, whose special duty should be to coöperate with Synods in raising funds for the securing of adequate religious privileges for the thousands of Presbyterian students in State Universities.

"Accordingly, the Board, at its March meeting, elected the Rev.

Dr. Richard C. Hughes, of Madison, Wis., to this office, under the title of Secretary for University Work. He entered immediately upon the work of assisting the Committee on Education of the Synod of Illinois in the raising of a $60,000 endowment. Synods availing themselves of the services of the Secretary for University Work are expected to defray his traveling expenses while he is at work in their territory, all funds, raised for endowment or other University Work by the Board's representative to pass through the treasury of the Board, and to be forwarded to the proper local custodian, unless otherwise designated by the donors."

Action of General Assembly, 1910:

"That the action of the Board in carrying out the recommendations of the General Assembly in reference to work among students in State schools of higher learning be approved, and that it be authorized to continue this work within the limits of the instructions contained in the deliverances of former Assemblies, and always in coöperation with the Synods concerned."

In 1891 active work was begun at the University of Michigan by the Tappan Association. The Synod of Kansas in 1905 organized the Westminster Association for Biblical teaching at Lawrence. In 1906 the Synod of Illinois commenced work at Champaign. Wisconsin followed in 1908, the first university to organize after the state university work had been recognized by the General Assembly as a proper work for a Board Agency.

The Congregational National Council for 1910 incorporated in its minutes the following paragraphs:

"The State Universities, with their large and increasing enrollments, offer an inviting field, which should be entered. The state cannot be expected to furnish religious instruction in its schools and universities. In many cases the Young Men's Christian Association is the organized religious force undertaking to meet the problem; but its service must in the nature of the case, be general. In many instances the professors and teachers in these universities are noble Christian men and women, whose lives are an inspiration and blessing. But particular supervision of the student cannot be expected in State Universities.

"What is felt to be needed is a broad-minded, sympathetic leader who shall be constantly on hand, looking after the children of Congregational parents while they are away from their homes and who may be in need of moral and spiritual guidance and brotherly counsel, who in short shall be a University Congregational Pastor. Such a man might also conduct courses of instruction in ethics and Biblical literature.

"There should also be at each of these institutions a church home,

which should be the center of religious life of the Congregational students and a meeting place for social functions, entertainments, and religious addresses."

When this action was taken in 1910 active steps were being taken to establish this work at the University of California.

The Board of Education of the Northern Baptist Convention made its first declaration relative to undertaking the work in the Universities in a report submitted to the Northern Baptist Convention in 1913. The following appears in the declaration of policy "3".

"The Board will locate student pastors or workers in all large University centers to care for our Baptist students."

The general Conference of the Methodist Episcopal Church in 1916 took the following action authorizing a joint committee.

"Title: Religious Care of Methodist Students in State Educational Institutions.

WHEREAS, there are, in the higher educational institutions supported by the state, many Methodist students, and,

WHEREAS, there is urgent need that these students have religious education and care such as the state, under our American system of public education, cannot provide; and,

WHEREAS, the authorities of our state institutions aware of their own limitations in this respect, have uniformly welcomed the cooperation of the Church; and,

WHEREAS, these student centers are 'fields white unto the harvest' full of promise of splendid returns to the Church in the way of consecrated leadership;

WHEREFORE, be it resolved, (1) that this *General Conference* recognize the work of providing religious care for these young people as an imperative duty of our Church.

(2) that this problem, though pastoral, is primarily educational and therefore should belong to the Board of Education. Accordingly we authorize and direct said Board to make provision for this work and if the present charter of the Board does not confer the power to do this, we hereby authorize and direct the Board of Education to secure the necessary changes.

(3) that we authorize and direct the Board of Home Missions and Church Extension to give favorable consideration to the part of this work within its province, such as subsidies for erection of church and special buildings, and salaries of workers. And we empower said Board to render financial assistance. We direct the general committee to make the necessary appropriations for this purpose.

(4) that we request, authorize, and empower the Board of Edu-

cation and the Board of Home Missions and Church Extension to create a joint committee to prepare a working program clearly defining the function of the respective Boards and committing them to a harmonious coöperative policy which shall adequately meet this great opportunity and this great need."

In 1906 in North Dakota the Red River Valley University closed its doors and opened as Wesley College on the edge of the campus at the University of North Dakota.

The Board of Education of the United Lutheran Church in America was organized in 1918. The constitution of the Board sets forth the provisions under which the University work is carried on:

"The object of the Board shall be to promote the general, educational interest of the Church; to conserve the religious life of the students in the educational institutions of the Church in State Universities, and in other schools; to stimulate the supply of candidates for the ministry; to administer the work of ministerial education for coöperating Synods and to carry on this work in the name of the United Lutheran Church in America, and in accordance with the Doctrinal Basis, Constitution, Acts and Rulings of said United Lutheran Church in America.

"Subject to the Constitution of the United Lutheran Church or its resolutions, the Board shall have full power to prosecute the work entrusted to it. It shall have authority to prepare general surveys of educational work and make recommendations to institutions and Synods; to appoint pastors and other agencies for the prosecution of religious work among students; to publish literature covering the various phases of its work under the direction of the Executive Board; to coöperate with Synods in the establishment of new institutions where approved by the United Lutheran Church; to receive and disburse contributions for educational purposes, and to perform such other duties as The United Lutheran Church may assign it.

"The Secretary for Lutheran Students in non-Lutheran Institutions: This secretary shall organize and conduct the work of ministering to Lutheran students who may be in attendance at non-Lutheran institutions, especially State Universities; he shall assist in conserving their religious life and loyalty to the Church; he shall coöperate with local agencies in sympathetic service to these students and he shall do his utmost to secure from this large Lutheran resource recruits for the ministry and for other forms of Christian service."

Previous to the creation of the Board in 1918, work had been undertaken at two or three points by one of the Synods of this church. This work was begun about the year 1906 at the University of Wisconsin.

The Episcopal and Catholic denominations work through the local church in promoting the religious work among students. The General Board of Religious Education of the Episcopal Church was created in 1910 by the General Convention. In 1919 the General Board of Religious Education became the Department of Religious Education of the National Council of the Episcopal Church. The Catholic Church early entered the university field. The first Catholic Foundation at a state university was St. Paul's University Chapel at Madison, Wisconsin, founded in 1906. In 1908 the Foundation of the Paulist Fathers at the University of California was established.

While it may seem that this movement of the churches toward caring for the spiritual welfare of their students in the state universities is nothing but a revival of sectarianism and a desire on the part of the sects to take advantage of the unusually large groups of students for sectarian purposes, the result has been far otherwise. Out of this movement has grown an organization known as the Council of Church Boards of Education, as a result of a realization of common needs and common purposes in the promotion of religion in higher education. The Council was organized in 1911 and is made up of the Boards of Education of nineteen protestant denominations. Seven of these denominations have university departments, the secretaries of which constitute the University Committee for the Council. This Committee has been in existence since 1912 and has worked to further interdenominational coöperation in university centers.

Another evidence that we are now in a period of coöperation between the church and state universities is the movement known as the school of religion movement. In Appendix I we have tabulated the offerings in courses in Biblical and religious subjects in the state universities of the United States. An examination of this will show that a variety of plans are in operation for making available to the students of the state universities courses in religion. We shall leave the fuller development of this phase of the subject for Chapter VI.

Chapter V

STATE CONSTITUTIONAL, LEGISLATIVE AND SUPREME COURT PROVISIONS RELATING TO SECTARIAN RELIGIOUS INFLUENCE IN THE PUBLIC SCHOOLS

The State Constitutional provisions relating to sectarian religious influence in the public schools, as far as it is possible to group and classify them, are of eight main types.[31]

1. Provisions against sectarian instruction
2. Provisions against religious instruction
3. Provisions against the appropriation of money to sectarian institutions or for sectarian purposes
4. Provisions against the control of school funds by a religious sect
5. Provisions against religious tests as condition of admission to schools
6. Provisions that public schools shall be free from sectarian control and influence
7. Provisions against the use of sectarian books in the public schools
8. Provisions against the requirement of attendance of teachers and students at religious services.

An examination of the Constitutional provisions in regard to sectarian religious influence as set forth in Appendix III, will show that on the whole, it was the purpose of the framers of the state constitutions and legislators to prohibit sectarian teaching and influence and not religion or religious teaching and influence. The first amendment to the Federal Constitution, adopted in 1791, had declared that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." It was in the spirit of loyalty to the principle of religious freedom and toleration as expressed in this amendment that the states sought to prohibit sectarian influences in the public schools by legislation and constitutional provisions. It will be seen that six state constitutions use the word "religion" or "religious" in these prohibitory clauses in addition to the prohibitions against sectarianism. A de-

[31] Appendix III.

tailed analysis of the constitutions, however, will show that in the case of three of these it is the sectarian aspect of religious instruction that is legislated against. The constitution of Idaho provides that "No sectarian or religious tenets or doctrines shall ever be taught in the public schools," which is clearly an emphasis on the doctrinal element. The Michigan constitution provides that "No person shall be compelled to attend, or against his consent, to contribute to the erection or support of any place of religious worship, or to pay tithes, taxes or other rates for the support of any minister of the gospel or teacher of religion." The spirit of this seems to be in the nature of a prohibition of taxation for the establishment and support of a state church. The Oklahoma constitution contains a similar provision that "No public money or property shall ever be appropriated, applied, donated or used directly or indirectly for the use, benefit or support of any sect, church, denomination or system of religion, or for the use, benefit or support of any priest, preacher, minister or other religious teacher." This provision is almost identical with the anti-appropriation clause in most of the state constitutions with the exception that the term "religious teacher" is added, and it is clear that it is meant to prevent appropriations of state funds for sectarian institutions.

The constitutions of Arizona, Utah, and Washington provide against "the use of public money for religious worship, exercise or instruction." According to a strict interpretation of these provisions it would seem that it is impossible legally to use any public funds for religious instruction of any kind in these states. The question as to why the framers of these constitutions were led to legislate against "religious worship, exercise or instruction" is difficult to answer. One reason undoubtedly is that in the minds of many people the terms "religious" and "sectarian" are synonymous. Another reason is that at about the time of the adoption of the Washington constitution (1889) which is the earliest to use the phrase "religious worship, exercise or instruction" cases were coming before the courts in regard to the question of whether or not the reading of the Bible is sectarian instruction. The framers of the Washington constitution were doubtless looking for a safeguard against any possibility of sectarian influence in the public schools and decided upon this means of accomplishing their purpose. There is evidence that a special situation in the state of Utah led to the use of the term "religious" as being broader than "sectarian" and as

meeting their particular situation better. The clerk of the Supreme Court of Utah gives this illuminating view of the situation: "With respect to the word 'religious', as used in Art. 1, Sec. 4: This word, I think, may have been used advisedly as being a broader and more comprehensive term than 'sectarian,' as used in some constitutions. In Utah the dominant church is officially styled 'The Church of Jesus Christ of Latter-Day Saints' but is more commonly called and known as the 'Mormon Church.' Webster, in one of his definitions of the word 'sect', says: 'In modern times a party dissenting from the established church.' As I understand the situation, the adherents of the dominant church in this state claim that their church was reestablished on earth through Joseph Smith. Consequently the followers of the religion, as taught by that church, may not admit they are a sect. It is not improbable, therefore, that the framers of the constitution had this thought in mind when preparing the constitution, and sought by the use of the word 'religious' to use a more comprehensive term. In other words, if I am correct in assuming that the 'Mormons' and, incidentally, the Catholics, or others, might contend that the term 'sect' did not apply to them, then the term 'sectarian worship' might be construed to mean that the religions referred to did not come within the inhibition contained in Art. 1, Sec. 4."

In the case of the constitution of Arizona which was adopted in 1912, the above factors were doubtless operating as well as the fact that the constitutions of Utah and Washington may have been used as models.

State Legislative provisions relating to sectarian religious influence in the public schools are in some instances repetitions of constitutional provisions, but in most cases legislation has been enacted only where the matter is not covered by the constitution. These provisions are classified as follows:[32]

1. Provisions against sectarian instruction
2. Provisions against the teaching of sectarian or religious doctrines
3. Provisions against the use of public money for sectarian schools
4. Provisions that schools shall never be under control of religious or sectarian denominations
5. Provisions against religious tests as condition of admission to schools

[32] Ibid.

6. Provisions against the use of sectarian text books
7. Provisions against Boards of Directors entering into combinations with religious sects
8. Provisions against conducting religious exercises in the public schools
9. Provisions against the wearing of a religious garb in the public schools

An examination of these provisions will likewise show that, on the whole, they are meant to prohibit sectarian influence and propaganda and not religious teaching. The provisions on the statute books of Kansas, Oklahoma, and Utah, however, are against "the teaching of sectarian or religious doctrines." The Kansas statute reads: "No sectarian or religious doctrine shall be taught or inculcated in any of the public schools" (referring to cities of the first class). It is clear that the emphasis here is on the word "doctrine" and this provision therefore falls within the classification of all other types of anti-sectarian legislation. The Oklahoma statute is identical with the one just quoted with the exception that it applies to all of the public schools of the state, and therefore needs no further comment. The Utah statute reads as follows: "No atheistic, infidel, sectarian, religious or denominational doctrine shall be taught in any of the district schools of the state." The emphasis here is also on "doctrine" and therefore it seems clear that its spirit is also anti-sectarian rather than anti-religious.

The State Supreme Court decisions relating to sectarian religious influence in the public schools are judicial opinions on the part of the courts interpreting the law as it is embodied in constitutional and legislative enactments. The points over which the greatest difficulty has arisen and which have enabled us to learn what the courts hold to be sectarian, are the reading of the Bible, and the wearing of a garb of a sect. It will be seen, however, that there is a difference of opinion on the part of the state supreme courts as to what constitutes sectarian religious influence. The decisions which have been made bearing upon these points may be classified as follows:[33]

1. Decisions that the reading of the Bible in the public schools is sectarian instruction
2. Decisions that the reading of the Bible in the public schools is not sectarian instruction
3. Decisions that the granting of credit by public schools for

[33] Ibid.

Bible study is granting credit for "religious instruction" and for "sectarian teaching and influence"

4. Decision that the wearing of a garb of a sect is exerting a sectarian influence
5. Decision that the wearing of a garb of a sect is not exerting a sectarian influence
6. Decision that the trustees of a high school district may purchase copies of the Bible with school funds
7. Miscellaneous decisions.

An examination of these state supreme court decisions will show that with one exception every case which has been before the courts has had to do with the public school system below the college and university, and that, as we have pointed out, these have largely centered around the matter of the reading of the Bible. In no case has the question ever arisen in the courts in regard to the non-sectarian scholarly study of religion as it is being carried on in state universities. The conclusion is then, that the study of religion is in conflict with no constitutional provisions with the possible exceptions of those of Arizona, Utah, and Washington, and reference to the curricula of the state universities in these states will show that they all are offering courses in the scientific study and interpretation of religion.

Chapter VI

THE STUDY OF RELIGION IN STATE UNIVERSITIES, PRESENT STATUS AND TRENDS

The material which forms the basis of this chapter has been gathered from the published catalogues of the state universities, supplemented by information from letters received from professors who teach courses in religion, or heads of departments in which the courses are given.[34] This was further supplemented by replies to a letter sent to the presidents of universities.

The survey covers for the most part the academic years 1923-24[35] but in a few cases the statistics on attendance are based upon the enrollment of the previous year. Only those courses are included in the survey for which university credit is granted.

All of the tax supported universities of the United States, numbering forty-two, are covered in the present study. Of this number nine give no courses in religion, nor are accredited courses in religion elected by their students in outside institutions. These are: Georgia, Idaho, Louisiana, Maryland, Arkansas, New Mexico, Oregon, Tennessee and Wyoming. Of the remaining thirty-three, thirty offer courses in religion as a part of the university curriculum, supplemented in the cases of Ohio University (Athens), the University of Illinois, the University of Michigan, the University of Iowa, and the University of Texas, by courses offered in Schools of Religion. At the Universities of Missouri and North Dakota the courses in religion are offered exclusively by Bible Colleges and at Kansas and Montana by Schools of Religion for which a certain amount of university credit is given. At the University of Oklahoma, the work is given in the Department of Education but supported by the churches. A complete description of the various types of organization and policies is given in Appendix IV.

The institution at which the largest number of courses is offered is the University of Illinois where there are fifteen given by three denominational Foundations. The Bible College of Missouri en-

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[34] For a detailed account of courses, credits, enrollment and opinions of professors and heads of departments, see Appendixes I and II.

[35] Compare Bulletin IV, of the Council of Religion in Higher Education, formerly the National Council of Schools of Religion, for a survey for the years 1922-23.

rolls the largest number of students, approximately five hundred. Wesley College at the University of North Dakota secures credit from the University for thirty-two hours which is the largest number of hours credit granted by any University for courses in religion, with the possible exception of Wisconsin, which offers a number of linguistic courses elected by a very small number of students. The course which has been the most popular both in number of institutions offering it and number of students enrolled, is Biblical literature in one of its many aspects. This type of course was given in 1923-24 in twenty-eight institutions. The philosophy of religion, the next most important course in number of institutions offering it, was given by ten different universities.

The total number of semester hours offered in the thirty-three universities was 394. The total enrollment was 3,248, which does not take account of duplications.

In general, the teachers of these courses have encountered little criticism and opposition on political sectarian, or religious grounds. They have met little opposition and received great encouragement from students, faculty, administration, parents, ministers, legislatures and religious organizations and sects.

In the majority of cases the policy is to remain as at present. Five institutions, however, signify the intention to develop new courses in religion, and only one has indicated a policy of curtailment. Those who indicate that their institutions have a policy of development, as well as others who favor development on theoretical grounds, advocate this development as a part of the university and express the opinion, in most cases, that the department of philosophy is the proper place for this work. In three cases the policy of allowing credit for work done in independent or church schools, is favored.

As far as the legal aspect of the situation is concerned, about five to one are of the opinion that the constitutional and legislative provisions and supreme court decisions regarding sectarian teaching, sectarian text books, and religious tests, do not permanently arrest the development of the study of religion in the state universities. In view of the present situation almost all professors or heads of departments believe that the field is open for further development of the study of religion and religious education. A summary of the reasons why religion is looked upon by some as outside the field of the state university could be stated as an opposition to "sectarian"

teaching, and shows clearly that there is some difficulty in seeing how religion can be studied without a sectarian bias. Those who favor the development of religious courses do so on the grounds of the importance of the place of religion in human culture and its obvious broadening influence in higher education. A wide variety of courses which might be given has been suggested by professors or heads of departments. These include history of religions, Biblical literature, philosophy and psychology of religion, religious education, life of Christ, and others.

The presidents of the universities[36] agree in the main with the professors or heads of the departments as to the future development of the study of religion in the state universities. They do not consider the legal situation as prohibitive of the development of nonsectarian courses in religion. Those who take exception to this are reflecting the legal situation in their own particular state. Practically all think that a group of courses, historical, psychological, philosophical and literary may be taught, and eleven specific subjects have been suggested by them similar to those mentioned by the professors or heads of departments. There is wide variety of opinion in regard to the best method of organization for the satisfactory development of the study of religion; however, the majority are of the opinion that this development should take place within the university. The fact that this is now current practice in so many cases is doubtless one reason for this concensus of opinion. The majority favor the development of religious courses as part of another department of the university, while others favor the plan of a separate department of religion or Biblical literature. The other plan in greatest favor is that of an affiliated college or school of religion supported by denominations coöperating, the courses to be accredited by the university.

Certain very specific problems have been raised by this survey which will be dealt with and analyzed in the remainder of this chapter.

In the first place it is clear that there is a trend in favor of the gradual development of the study of religion in state universities. On the other hand the question as to method is so complicated and the difficulties so obvious that there is another trend in the direction of remaining at a standstill. Still another group is of the opinion

[36] For a detailed account of the opinions and attitudes of presidents of universities on this subject, see Appendix II.

that this is not a field which the state university should enter and that all difficulties may be avoided by adherence to this position.

There are three things to be considered in attempting to see just how this movement may develop into a permanent contribution to higher education and in reaching a viewpoint which will remove the fear which at present hinders many institutions from making progress in the study of religion.

First, it will be admitted that there is the intellectual or academic side to the study of religion which lays emphasis on research and investigation and which may be called the science of religion. Secondly, there is the problem in which every administrator and religious worker is vitally interested, that of the functioning of religion in the life of the university community in terms of morality, and social well being, which may be called the practice of religion. One President has said, "The existence of the religious element in the university life is exceedingly important and desirable, but the existence of the religious element in the curriculum of the University is not of vital importance." This would indicate that at this particular institution either the study of religion is being taken care of by other agencies or that there is thought to be very little correlation between academic study of religion and religious living. In the third place, there is the theological aspect of religion, institutionalized or organized religion. The church still holds as a sacred trust its right and obligation to be the teacher of religion. As long as there are several great branches of the church believing and thinking differently on certain important religious questions, the right must be accorded them to carry on the teaching and interpretation of religion in their own way. Whatever might be said in criticism of this position, and it can justly be said that the sects have been the greatest factor in impeding the study of religion in the state universities, the claim is a just one, historically justifiable, and must be recognized in the attempt to find the solution of the problem confronting us.

It is clear that the university cannot solve this problem alone by the offering of courses in religion, because there is no evidence that an intellectual appreciation of religious facts and forces will function in religious life without the aid of some of the socializing influences which are brought to bear upon students outside the classroom. Furthermore it may well be held that in order to acquire an intellectual appreciation of religion, it is necessary that students

come into close contact with religion as it expresses itself today in institutions and social groupings. Indeed this field affords the most fruitful material for laboratory work and research in religion.

Again, the universities are handicapped because of the present lack of agreement on the part of the sects and taxpayers as a whole, as to what constitutes the essential grounds of religion which might be taught in a non-sectarian way. About the only attitude the state universities can take where the constituency is divided is one of neutrality, in spite of the inconsistency which this introduces into the educational system, that of entirely neglecting one of the most important phases of human culture.

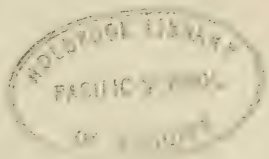
Neither can the churches solve the problem without the university. Those who say that it is the function of the church to carry on all study and teaching of religion must admit that in the very nature of the case, at a university, the church cannot do it. Students do not have time for careful work in any field of study outside of regular accredited work; therefore the church is compelled to compete for a little of the students' spare time. This situation is detrimental both to the functioning of religion in life as well as deadly to any adequate scholarly appreciation of religion as a fact of life and society. Because of this lack of time the church must fail to give to the student an intellectual appreciation of religion in keeping with his enlarging intellectual appreciation of other facts of life. In order that religion function in the personal and social life of the student, his intellectual appreciation of it must keep pace with his emotional response to it and his sense of responsibility for its promotion in the community. One cannot be expected to progress in scientific, philosophical and literary studies and still find satisfaction for his spiritual life in a religious environment which has not been enlightened to a similar degree as has the other aspects of his total mental life.

The church is not in a position to do the work in the scientific study of religion in the same manner as the university because of the superior equipment and the superior teachers at the command of the latter. The church is not in a position to exert the greatest influence on the functioning of religion in terms of morality and high social standards in student life because it does not have control of the social life of its members. The solution of this problem lies along lines which will take cognizance of the proper function of both the church and the university and the expression of the highest ideals of both along the lines they are best fitted to follow.

When we raise the question as to the part which the university is to play in this general scheme, it forms itself into some such inquiry —what are those things in religion upon which we can all agree Jews, Catholics and Protestants which will be supported by taxpayers of all sects and encouraged by all? for this encouragement is necessary if any plan is to succeed in reaching any large number of people.

We may approach the problem by asking what is the irreducible minimum of religion? This is an unsatisfactory approach for in the first place no one is interested in the minimum, and even if the irreducible minimum were reached, there would be a great variety of interpretations of that minimum. The term which has been used throughout this investigation has been "the study of religion" rather than "the teaching of religion," and we propose this as the key to the solution of the problem of what the state university may do. Not inculcation but investigation is the method and spirit suggested. The Jew, the Catholic and the Protestant, can agree to allow our universities freedom in the study of religion in its psychological, philosophical, historical and social, literary, and educational aspects, if the emphasis is placed on investigation and research. It is true that objections may be raised here on the ground that so much depends upon the professor leading the class in the study, and the type of texts used. This objection is not valid for such a position would defeat every progressive movement in education. This position is impregnable in that its basis is the claim that an institution of higher learning may insist on fulfilling its function, which is the open minded study of all those facts and forces which are closely related to the educational process and the intellectual progress of humanity.

An illustration of the way in which universities have solved problems similar to this is afforded by the departments of political science. While partisan political teaching has been discouraged and in some cases legislated against, yet the study and teaching of political science has gone on, and these departments have not been prostituted to political ends. Because we have different political parties, schools of medicine, philosophy, and science, it does not follow that we must not discuss these matters. Neither should this be true in religion. Rather there is great advantage in the consideration and discussion of different views since this demands independence of thinking and judgment on the part of the student.



On the other hand, in order to proceed along workable lines, the churches either independently or unitedly should be enabled to provide for the teaching of religion. The program of the modern church and the functioning of modern Christianity, as well as the historical development of religion and of any or all branches of the Christian church, might be taught in order to lay the foundation for specific religious leadership and for general usefulness in the church. If this work is done by competent instructors who meet the scholastic requirements of the university, the precedent already established by the school of religion movement is evidence that the universities will coöperate.

The following suggestions are made toward an ideal curriculum which recognizes the possible scope of participation of both the university and the churches in this plan:

Courses by the university	*Courses by the churches*
History of Philosophy	Old Testament
Philosophy of Religion	New Testament
Psychology of Religion	History of the Hebrews
Comparative Religion	History of New Testament Times
History of Religions	Church History
Ethics	Biblical Literature
History of Religious Movements and Institutions	Life of Christ and Paul
Oriental History	Social Teachings of the Prophets and Jesus
Oriental Literature and Language	Principles and Methods of Religious Education
Archaelogy	History of Missions
Anthropology	Church School Organization and Administration
Sociology	Ethics
Literature of the Bible and other Religious Literature	Research
Educational Psychology	
Research	

A specific example of the coöperation here proposed is found in the Iowa plan which is given in detail in Appendix IV.

The governing board is constituted in such a way as to insure the coöperative effort of the various church bodies of the state and the university in the support and control of the school. Within the school of religion is a department of religion within which the churches may provide courses taught by instructors who meet all the requirements of both the university and churches. Courses will also be given by the various departments of the university taught by

members of the regular staff. A director will coördinate these courses and develop the school to its fullest efficiency and usefulness to the university, churches and state.

In this double approach to the situation the contributions of each will tend to react favorably upon the other. Research will be kept close to human life and will be expected to aid in the search for and attainment of the highest human values. On the other hand the theological aspects of religion and religious education must become more scientific and less sectarian, a result which will be progressively realized as the results of critical scholarship and scientific investigation are made available for religious leaders.

The third element in the situation, that of the functioning of religion, is closely related to this two-fold process. The intellectual understanding and appreciation of religion gained through research, the sharing of the church in the task of higher education at the universities, the coöperation of the church and university in a spiritual enterprise will raise the spiritual tone of the university community. It will remove the charge that the university is indifferent to religious values, and that the church is antiquated, and will lay a foundation upon which all other social agencies may build a more vital and wholesome community life. Gradually the present artificial division between the science of religion, the practice of religion, and the theological aspects of religion will be broken down and every educational and religious agency will be free to place emphasis on each of these phases of religion in due proportion to their importance for the spiritual welfare of mankind.

Chapter VII

THE PLACE OF THE STUDY OF RELIGION IN STATE UNIVERSITIES

A university whether it be a state or a private institution in order to fulfill its function as a university, should have as its aim as far as possible, the study of all branches of human knowledge and culture. It has been shown by anthropology and sociology that religion is a fact of human experience and an important factor in all primitive cultures and civilizations. Likewise history demonstrates that it would be impossible to understand the civilizations of the past apart from their religion. The history of Babylonia, Egypt, Assyria, Persia, Greece, India, China and the Hebrews, is inexplicable apart from an understanding of the religious ideas and institutions which formed an integral part of the civilization of each. Their greatest poetry is religious poetry, the great classics are religious works. Codes of ethics, laws, and governments grew up and became permanent through religious sanction and in most cases were inspired by religious leaders.

It would be impossible to understand the architecture and sculpture of Greece, the painting and music of the renaissance without a knowledge of their religious background and motive. In our own day when social institutions and forces are better understood, it is well recognized that religion interpenetrates every phase of our social life. The meaning of society and of democracy is not clear without reference to the religious ideals which helped shape them and continually gives direction to them. It would seem then, that a university, from the simple standpoint of attempting to give its students access to the whole field of human knowledge and culture, must include the study of religion in its curriculum. All of the great independent universities of America have recognized this fact and have provided a rich and varied choice of electives in religion. In the annual report of the Dean of Columbia College for the year 1924 he says in regard to the subject of the study of religion: "The object that I have in mind in this connection is . . . a means of analyzing and studying the religious life of man in as objective manner as one would study any other human trait. . . . . These

courses form a part of the plan of recognizing the study of religion in the curriculum of Columbia College and of affording as a part of a well-rounded education the opportunity to study and to understand the religious aspect of the human spirit as well as its artistic, its logical or its critical sides."

A second reason why the study of religion should have a place in the state university is that the aims of religion and education are similar. The present trend of religious thinking is in the direction of the conviction that the religion which is to meet the needs of the present must be in harmony with scientific truth and with democratic social ideals. The aim of religious education is the development of personal character and social efficiency. Dewey in the discussion of the aims of education reviews and criticizes the threefold aim, "development according to nature," "social efficiency," and "culture or mental enrichment," and sums up his discussion as follows: "Why then should it be thought that one must take his choice between sacrificing himself to doing useful things for others or sacrificing them to pursuit of his own exclusive ends, whether the saving of his own soul or the building of an inner spiritual life and personality? What happens is that since neither of these things is persistently possible, we get a compromise and an alternation. One tries each course by turns. There is no greater tragedy than that so much of the professedly spiritual and religious thought of the world has emphasized the two ideals of self-sacrifice and spiritual self-perfecting instead of throwing its weight against this dualism of life. The dualism is too deeply established to be easily overthrown; for that reason it is the particular task of education at the present to struggle in behalf of an aim in which social efficiency and personal culture are synonyms instead of antagonists."[37] In another connection the same author discusses the matter of religion and our schools and says: "In some dim, blind, but effective way the American people is conscious that its schools serve best the cause of religion in serving the cause of social unification; and that under certain conditions schools are more religious in substance and in promise without any of the conventional badges and machinery of religious instruction than they could be in cultivating these forms at the expense of a state consciousness."[38] It is clear that what the author is objecting to in education is not religion because he is ap-

[37] Dewey, J., *Democracy and Education,* Macmillan, New York, 1920, p. 143 f.

[38] Dewey, J., Religion and Our Schools, *Hibbert Journal,* Vol. VI, p. 807 f.

plauding the religious value of the public school, rather he is objecting to that type of partisan religious instruction which divides people rather than brings them together. The weakness in this position however, is that it is claimed that the public schools are serving the cause of religion by keeping silent on the whole subject of religion. Might it not be that both religion and education would greatly profit from a conscious and deliberate recognition of their common aims, which will be possible as religious toleration grows and as the non-sectarian study of religion is further developed; for certainly education needs the religious ideal and religion needs more of the educational ideal. In view of the uncertainty of educational aims it would seem that a broad religious ideal in education would tend to unify and inspire education as a spiritual enterprise. The recognition of religion as important in the curriculum of a state university would greatly simplify and promote the influence of the religious ideal in education and would have a beneficial effect upon the promotion of educational ideals in religious education.

In the third place, the study of religion should be carried on in the state university because of the importance of the university in the training of leadership for the state and church. By leadership is here meant, first, all types of leadership, and in the second place —religious leadership. The state universities of the United States enroll approximately 200,000 students each year and this number is rapidly increasing. From the viewpoint of life as a member of the university community as well as life as a cultured human being and as an efficient citizen of a community after graduation, it would seem that the state is losing a remarkable opportunity to acquaint the great masses of youth with the background and ideals of present day religion. We can no longer assume that the private and church schools are able to take care of the teaching and study of religion as it relates to higher education sufficient to meet the needs of a democracy, since religion is so vitally related to private and public morality and the purposes of citizenship. One reason for this belief is that the students are attending the state universities in greater numbers than the private and church schools, and any other view of the situation prevents half of the students of our American institutions of higher learning from enjoying the privilege and opportunity of this phase of religious culture.

In regard to the specific training for religious leadership, it is not

the intention of the writer to argue that the state universities will ever take the place of high grade theological seminaries for the training of ministers, teachers of religion, and directors of religious education. However, it cannot be maintained that the denominational institutions of higher learning have definitely and seriously set themselves to the task of training high grade religious leadership, or that they do not need their work supplemented by the state institutions. An examination of the curricula of these institutions and a comparison with that of the liberal arts college of the state university will show that at the present time they are doing practically the same thing. The church schools are at present mainly engaged in training men and women for positions as teachers in the public schools and in the business and industrial world. To a certain extent this is of course as it should be and the pride of the schools of the church has been in the fact that they have been able by means of a religious environment and a religious faculty to send out men and women into the business and professional world with high ideals of service and unselfishness.

The training of teachers of religion is an important field for the state universities and will become increasingly so as the schools of religion grow and as the colleges increase their offerings in religion and raise the standards of their Biblical and religious education departments.

In 1922 a report on the Biblical departments of the colleges and universities of the United States,[39] showed that the total number of such chairs or departments in colleges and universities was over 300 and that the number of trained instructors was estimated at 600.

A recent article on classroom study in religion in 250 colleges made by the Council of Church Boards of Education[40] shows that out of 233 institutions providing data "More than half the instruction reported is the general survey of the Bible. In many cases it is stated that this is for the purpose of information. Of other intensive courses, one in the life of Christ is most frequent. The proportion of time given to such subjects as comparative reilgion, psychology and philosophy of religion, Christian evidences, church history and the technique of religious instruction is relatively small." Of the 206 institutions providing data on the scholastic training of the faculties, there are reported 223 baccalaureate

[39] *Christian Education,* Oct. 1922, p. 22.

[40] Beam, Lura, Classroom Instruction in Religion in Two Hundred and Fifty Colleges, *Christian Education,* March 1925.

degrees, 208 master's degrees (M.A. and M.S.), ninety-two doctors of philosophy, 163 bachelors of divinity, ten masters of theology degrees and five doctors of theology. These facts speak for themselves and would indicate that there is a demand not only for more but for better trained teachers of religion in our institutions of higher learning.

The organization of the Council of Religion in Higher Education under the leadership of Dr. Charles Foster Kent for the purpose of providing scholarships to enable men to secure advanced training as teachers of religion, is a recognition of this need.

In the fourth place, the study of religion should have a place in the state university for the reason that there is need of leadership in the interpretation of religion in terms of modern thought. The religious world is in need of intelligent leadership, and it is clear that the future development of religious thought must be in the direction of scientific knowledge and social idealism, not only in harmony with science, but religion itself interpreted as a fact of human nature subject itself to scientific laws and scientific investigation. The way out of our present difficulties in religious thought is not back to the old sectarianism but ahead to the religion of humanity, which was the essence of the religion of Jesus. So far as leadership in the interpretation of religion in America is concerned, it has been confined almost entirely to the four or five great private universities and a few theological seminaries of the United States. This situation can be explained on the ground that freedom is absolutely necessary for the development of independent investigation and research. Institutions which impose upon their faculties creedal and doctrinal restrictions do not produce great contributions to religious thought unless it be in accord with the particular doctrines subscribed to. It is no accident, then, that Harvard, Yale, Pennsylvania, and Chicago Universities and the Union Theological Seminary have been most prolific in giving to the world a modern interpretation of religion which has taken into account the growing mass of scientific and social thinking of our times. The Theological Seminaries cannot be looked to to provide the type of leadership in religion we have mentioned. Drs. Kelly and Foster in their study of theological education in America point out that "Of 120 seminaries reporting, sixty-one stipulate adherence to specific denominational standards; sixteen require membership in some 'evangelical church' with or without additional

qualifications; twenty-eight report some definite form of pledge or doctrinal declaration required of faculty members. Ten or twelve distinctly assert that they require no definite ecclesiastical or doctrinal connection or declaration from their faculty. In certain cases the practice of the school in these particulars is more liberal than the charter requirements would indicate."[41]

Among those which require no doctrinal statement are the following:[42] The Hartford Seminary Foundation By-Laws Art. 1, Sec. 3, reads "No assent to the distinctive doctrines or practices of any denomination of Christians shall be required of trustees, instructors or students in any of the schools of this corporation."

Union Theological Seminary in New York requires a declaration of loyalty to the principles and purposes of the founders, although this is not considered as doctrinal.

The Divinity School of the University of Chicago announces to its students a vote of the Board that: "It is necessary that the Divinity School be conducted in accordance with the methods and ideals of the University, in which is included freedom of teaching on the part of instructors."

One of the provisions of the Harvard Theological constitution is: "Every encouragement (shall) be given to the serious, impartial and unbiased investigation of Christian truth, and no assent to the peculiarities of any denomination of Christians shall be required of the instructors or the students."

In regard to the contribution of the seminaries in productive scholarship Dr. Kelly says: "The seminaries have not assumed conspicuous leadership in the application of modern educational theory to religion, interpreting from a Christian standpoint the modern problems of democracy, in working out a metaphysics in the light of the startling developments of the day in the various phases of science."[43]

The state universities by reason of their freedom and spirit of research are in a peculiarly favorable position to carry on research in religion, the results of which will be available for all religious beliefs and which will stand or fall on their inherent value, and not because they express the particular opinions of any one religious sect. Research is especially needed in the psychology of religion and

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[41] Kelly, R. L., *Theological Education in America.* Doran, New York, 1924, p. 35.

[42] Ibid, p. 39 f.

[43] Ibid, p. 45.

the related phases of religious education and character education. The work of Dr. Edwin D. Starbuck in the establishment of a Research Station in Character Education and Religious Education, is an excellent example of what can be done at a state university. The way is now open for the state universities to enter upon research in the history of religions and comparative religion which has hitherto centered mainly at Harvard and the University of Pennsylvania. The sociological aspect of religion promises great reward for careful research and the existing passion for interpreting religion in social terms, and applying Christian principles to social life should provide the encouragement for such study. The work of Professor Ellwood[44] at the University of Missouri, Ross[45] at Wisconsin, and Cooley[46] at the University of Michigan in the social interpretation of religion, illustrates the kind of contributions the state universities may make.

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[44] The Reconstruction of Religion, Macmillan, New York, 1923.

[45] Social Control, Macmillan, New York, 1923. (Published while author was at the University of Nebraska).

[46] Human Nature and the Social Order, Chas. Scribner's Sons, New York, 1902.
Social Organization, Chas. Scribner's Sons, New York, 1909.

Chapter VIII

CONCLUSION

The conclusion of the present work is that there is a place for the study and interpretation of religion in the state universities of the United States. Perhaps everyone will agree with this thesis, but many will point to the seeming impossibility of the solution of the problems involved. We have attempted to answer the question as to method by pointing out first of all that in the course of the last two centuries something has happened to our view of religion. We have come to look upon religion not as something handed down once for all, but something which is a living and growing divine-human experience in all time, and the property of humanity, rather than the exclusive possession of any one sect or all the sects. In this sense it becomes amenable to study and investigation like any other fact of human life, and as a result of being understood its energies are more fully released in the individual life and that of society. The history of public education in America is a story of the struggle to secure freedom from this static and sectarian view of religion and the ecclesiastical control that went with it. Now that both ideals are in a measure achieved it is being realized that while a great total gain has resulted the process of emancipation has issued in a certain poverty of ideal and motive in our educational system.

A recognition of this fact opens the way for a reunion of these ancient allies, religion and education, on a new and finer basis, each having been purified of its conceits and its attitude of self-sufficiency. The basis of this reunion will differ in different situations. A suggested basis is that of a division of labor. The university shall carry on that aspect of the study of religion which involves research and investigation in those fields where there is little difference of opinion. The church will carry on work of the same high grade along those lines in which it is felt that she can make a particularly effective contribution. By means of this union of forces, the foundation will be laid for that third significant result expected from the religio-educational enterprise, viz. the functioning of religion in the lives of the students in the university community, and thereby

the building up of attitudes and motives which will influence their later lives. Here also lies the foundation of a larger outlook for religion, which is kept close to scientific facts, and of education, which is inspired with the religious ideal and motive. Not only is there abundant evidence that this program is practicable, but finally, there are four reasons why it should be carried out: because of the obligation resting upon the university for making available to its students the means of a complete education in various fields of the world's thought; because the aims of education and religion conceived of in personal and social terms are similar; because of the demand for trained leadership in general and religious leadership specifically, and because of the need of the interpretation of religion in terms of modern thought.

APPENDIX I

I. SURVEY OF COURSES IN RELIGION IN STATE UNIVERSITIES OF THE UNITED STATES, 1923-24

University	*Semester Hours*		*Enrollment*	
University of Alabama				
English Bible	3		45	
University of Arizona				
Philosophy of Religion	2		21	
University of Colorado				
Biblical Literature	4		100	
University of California				
Bible in English Literature	6		226	
Archaeology of Egypt and Babylonia	1	7	14	240
University of Delaware				
Introduction to Biblical Literature	3		12	
University of Florida				
Old Testament History	3		21	
New Testament History	3	6	14	35
University of Illinois				
A Study of the Wisemen	3			
A Study of the Prophets	3	6		55
University of Illinois				
(Wesley Foundation-Methodist Episcopal)				
New Testament History	3		8	
The History of Religion	2		15	
The Bible: Its Ideals and Institutions	2		10	
Second Semester				
New Testament History	3		13	
Old Testament History	3		8	
The Teaching of Religion	2		7	
The Bible: Its Ideals and Institutions	2	17	13	74
Semester Hours Credit toward a degree.....10				
University of Illinois				
(Disciples Foundation)				
The Rise of the Old Testament	3		3	
The Religion of Jesus	3		3	
Modern Religious Problems	2		3	
Second Semester				
The Religion of Jesus	3		3	
Modern Social Problems and Prophetic Ideals	2		2	
The Rise of the Old Testament	3	16	4	18
Semester Hours Credit toward a degree.....10				
University of Illinois				
(Columbus Foundation)				
Catholic Fundamental Christian Apologetics	3		68	
Moral Teachings of the Christian Religion	3	6	25	93
Semester Hours Credit toward a degree.....10				

University	*Semester Hours*		*Enrollment*	
University of Indiana				
Psychology of Religion	2		20	
Philosophy of Religion	2		17	
Pedagogy of the Bible	3	7	30	67
University of Iowa				
Religions of the World	3		27	
Psychology of Religion	3		24	
Literature of the Bible	2	8	30	81
University of Kansas				
Kansas School of Religion (Interdenominational)				
Survey of the Old Testament	6		11	
Survey of the New Testament	6		14	
Life and Teachings of Jesus	6		11	
The Prophets as Statesmen and Preachers	4		14	
Social Teachings of Jesus	2		14	
Early Christianity	2		4	
History of the Bible	1		12	
Fourth Gospel	2	29	18	98
Semester Hours credit toward a degree 3				
University of Kentucky				
Philosophy of Religion	3		14	
The Bible as Literature	4	7	61	75
University of Maine				
The English Bible	4		15	
Early Religions	2		19	
Origin of the Bible	1	7	11	45
University of Michigan				
The Making of the Bible	4		37	
The Bible as Literature	2		19	
The History of Israel	2		9	
The Ethnic Faiths	2	10	58	123
University of Minnesota				
Philosophy of Religion	9		20	
Science and Religion	2		55	
History of Religions	2		26	
Psychology of Religion	2		21	
The Bible as Literature	3	18	50	172
University of Mississippi				
Bible	3		75	
Ethics and Evidences of Christianity	3	6	13	88
University of Missouri-Bible College of Missouri (Interdenominational)				
Fundamental Moral and Religious Values	2		83	
The Bible as Literature I II	4		100	
Life and Literature of the New Testament	2		56	
History of the Hebrews	3		5	
Comparative Religion	2		51	
Christian Ethics	2		20	
The Social Teachings of Jesus	2		106	

University	*Semester Hours*		*Enrollment*	
Introduction to Religious Education	2		10	
Modern Religious Thought	2	21	6	437
Credit toward a degree—12 courses				
University of Montana				
Psychology of Religion	2		12	
University of Nebraska				
Oriental Religions	4		158	
Israel's Religious Ideals	4		25	
The Bible as Literature	4	12	30	213
University of Nevada				
Introduction to Religion	3		15	
Philosophy of Religion	3		15	
Literary Study of the Bible	3	9	12	42
University of North Carolina				
Philosophy 16	3		15	
Philosophy 19	3	6	10	25
University of North Dakota—Wesley College (Methodist Episcopal)				
The Life of Christ				
The Teaching of Jesus	4		38	
The Old Testament Prophets	2		8	
Outlines of Old Testament History	8		10	
The Work and Teaching of the Apostles	2		30	
The Psychology of Prayer	3		16	
Principles of Religious Education	3		5	
History of Christian Progress	2		23	
Christian Thought	2		10	
History of Missions	2		24	
Philosophy of Religion	3	31	16	180
Semester hours toward a degree 32				
University of Ohio				
Development of Hebrew Ideas in the Old Testament	5		35	
The Origins of Christianity	3		12	
Philosophy of Religion	3		15	
Origin and Development of Religious Ideas	5		25	
The English Bible	5	21	49	136
Ohio University (Athens)				
The Literature of the Bible	4		25	
Ohio University—Ohio Union School of Religion				
Psychology of Religion	2		15	
Philosophy of Religion	2		4	
How the Bible Grew	2		9	
The Life of Christ	2		5	
Apostolic Church Leaders	2		6	
Messages of the Prophets	2		8	
Teachings of Jesus	2		3	
Religious Education	4	18	10	60
Semester hours credit toward a degree 14				

University	*Semester Hours*		*Enrollment*	
University of Oklahoma				
Introduction to Bible Study	3		18	
The Modern Sunday School	2		12	
Old Testament History	3		14	
Life and Teachings of Jesus	2		34	
Life and Teachings of Paul	3		4	
Story Telling in Religious Education	2		11	
Christian Approach to Modern Problems	2		17	
History of Religion	3	20	15	125
Semester hourse credit toward degree	8			
In Education	All			
University of South Carolina				
Old Testament	6		15	
New Testament	6		9	
Social Teachings of the Bible	3		7	
The Literary Study of the Bible	6		9	
Sunday School Administration and Teaching	3	24	6	46
University of South Dakota				
Life of Christ	2		14	
Early Christianity	2		10	
Old Testament	4		35	
Psychology of Religion	3	11	12	71
University of Texas				
Philosophy of Religion	4		17	
Outlines of Jewish History and Literature	6	10	11	28
Credit is given for two full courses in Bible offered by the Association of Religious Teachers				
University of Utah				
Period of the Reformation	5		10	
University of Virginia				
Biblical History	3		75	
Biblical Literature	3		50	
Graduate Biblical Literature	3	9	5	130
University of Vermont				
Biblical Literature	1		4	
University of Washington				
The Bible as Literature	3		98	
Oriental History Literature and Language	3		115	
History of Religion	2		36	
Renaissance and Reformation	2	10	18	267
University of West Virginia				
Biblical Literature O.T.	3		30	
Biblical Literature N.T.	3		40	
Elementary Course in Religion	3		25	
Development of Religion	3		small	
The Reformation	3	15	"	95
University of Wisconsin				
History and Literature of the Hebrews	4		small	
History Geography and Archaeology of Palestine	4	8	small	

APPENDIX II

OPINIONS OF TEACHERS OF COURSES IN RELIGION OR HEADS OF DEPARTMENTS, AND OF PRESIDENTS OF STATE UNIVERSITIES ON THE STUDY OF RELIGION IN STATE UNIVERSITIES

I. Opinions of Teachers of Courses in Religion or Heads of Departments

Answers to Questions 1-8 are incorporated in the foregoing survey, Appendix I.

9. Have the teachers of these courses met criticism and opposition on the grounds of—

	Yes	No	Not Answered
a. Its being dangerous religiously	4	25	4
b. On political grounds—taxation etc.	1	28	
c. Fear of creating sectarian antagonisms	1	28	
d. Encroachment upon the field of theological seminaries	0	29	
e. Tendency toward too critical interpretation of Bible	2	27	
f. Others (Scientifically Untrustworthy)	2		

10. Have the teachers of these courses met encouragement from—

	Yes	No	Not Answered
a. Students	22	0	11
b. Faculty	15	1	17
c. Administration	14	1	18
d. Parents	10	1	22
e. Ministers	14	2	17
f. Legislature	3	4	26
g. Religious Organizations or Sects	6	5	22
h. Others			

11. Have the teachers of these courses met opposition from—

	Yes	No	Not Answered
a. Students	3	25	5
b. Faculty	4	26	3
c. Administration	1	26	6
d. Parents	3	24	6
e. Ministers	5	22	6
f. Legislature	2	22	9
g. Religious Organizations or Sects	0	21	12
h. Others			

12. What is the policy of your Institution in regard to these courses—
    a. To add more such courses 5
    b. To remain as at present 17
    c. To curtail such courses 1
    Not Answered 10

13. What is the tendency of your institution in regard to the development of these courses—

a. To develop them as a part of the University 14

b. In what department of the University:
Religion 1
Philosophy 6
Arts and Sciences 2
Education 1
Biblical Literature 1
Semitics 1
English 2

c. To leave their development entirely to independent or church schools of Religion 1

d. Coöperation to the extent of allowing credit for work done in such independent or church schools 3

e. To develop a double-headed system with University and outside organizations each doing part of the work .....

f. If as under (e) what are the methods of coöperation—what part of the work is done by each.
Not Answered 15

14. Do you interpret the following as tending to permanently arrest the development of the study and teaching of religion in your State and Institution.

	Yes	No	Not Answered
a. Constitutional and legislative provision against sectarian teaching	5	14	14
b. Constitutional and legislative provision against sectarian text books	4	14	15
c. Constitutional and legislative provision against religious tests	4	14	15
d. Supreme Court Decisions against sectarian teaching	1	15	17
e. Supreme Court Decisions against sectarian text books	2	15	16
f. Supreme Court Decisions against religious tests	2	15	16

15. In spite of constitutional provisions, legislative enactments, and Supreme Court Decisions in your State against sectarian teachings, do you consider the field open for further study of religion and religious education?

Yes	No	Not Answered
24	3	6

16. If not, why not?
"I am opposed to sectarian teaching in State Institutions."
"I do not favor 'religious education' in State Universities."
"I think there would be opposition if attempted on a large scale."
"Because of the changing conception of the Divinity in the public at large."

17. If so, why?
"Because of increasing need of seeing economic and social questions in moral interpretation and because of religious findings of non-sectarian utilities in research."
"Because of the need of the State, Nation and Society as a whole."
"Because of demand for qualified teachers."
"Because there is not enough of the Christian life anywhere."
"Because many people are beginning to see that there can be no true education without religion and morals."
"On general principles of breadth in education."
"As a valuable adjunct to the study of literature, history, sociology, etc."
"Provided it be understood that such courses are intended for the intellect."
"Apparent from interest shown."
"An important part of the history of human culture, as a social institu-

tion today, and as a subject for psychological and philosophical investigation.''

18.: If so, what courses seem to you most practicable and necessary and which will be in compliance with the law?

Bible as Literature	7
Comparative Religions	6
History of Christianity	1
Philosophy of Religion and Psychology of Religion	4
Religious Literature	4
History of Religions	4
Courses in Ethics	2
Pedagogy or Psychology of Jesus	1
Reconstruction in Religion	1
Life of Christ	1
History of Hebrews	2
Social Teachings of Jesus	2
Religious Education	1
Modern Religious Thought	1
Ethics of New Testament	1
Ethics of Old Testament	1
Missions	1
Oriental History, Literature and Language	1

II. Opinions of the Presidents of State Universities

Thirty-six out of the forty-two universities studied, responded to the following inquiries.

Answers to questions 1-4 are incorporated in Chapter VI.

5. Do you interpret these (Constitutional and Legislative Provisions and Supreme Court Decisions) as in any way prohibiting the teaching of non-sectarian courses in Religion.

Yes	No	Uncertain	Unanswered
2	23	3	8

6. In the light of the above provisions and your answers do you favor the development of non-sectarian courses in the study of religion in your University.

Yes	No	Uncertain	Unanswered
27	2	2	5

7. Please check those courses you think could be taught:

a.	Principles and Methods of Religious Education	17
b.	History of Religions	20
c.	Psychology of Religion	19
d.	Philosophy of Religion	20
e.	The Bible as Literature	23
f.	Others	
	Comparative Religion	2
	The Ethics of Christianity and other Religions	3
	Introduction to the Bible	1
	Life and Teachings of Jesus	1
	Life and Teachings of Paul	1
	Old and New Testaments in Original Languages	1
	Early Christian and Patristic Literature	1
	Christian Approach to Modern Problems	1
	Unanswered	11

8. Granted that there are no legal barriers to the development of non-sectarian courses, which policy would you prefer? Please check.

a. A department within the University supported by State. e.g. South Carolina 5

b. Courses as part of another Department of University supported by State. e.g. Michigan 7
c. A department within the University but supported by the Churches. e.g. Oklahoma 2
d. An affiliated college supported by separate denominations. e.g. North Dakota 2
e. An affiliated college supported by several denominations. e.g. Missouri 5
f. Courses by denominational foundations working separately. e.g. Illinois 5
g. Courses in the University supported by the State in coöperation with an affiliated school of religion supported by the Churches 2
h. Others .....
Favoring any of the above plans 5
Unanswered 5

APPENDIX III

STATE CONSTITUTIONAL, LEGISLATIVE, AND SUPREME COURT PROVISIONS RELATING TO SECTARIAN RELIGIOUS INFLUENCE IN THE PUBLIC SCHOOLS[47]

I. State Constitutional Provisions Relating to Sectarian Religious Influence in the Public Schools[48]

1. Provisions Against Sectarian Instruction

Arizona—Const. 1910 Art. XI, Sec. 7
California—Const. 1879 Art. IX, Sec. 8
Colorado—Const. 1876 Art. IX, Sec. 8
Idaho—Const. 1889 Art. IX, Sec. 6
Minnesota—Const. 1857 Art. VIII, sec. 3. Adopted Nov. 6, 1877
Montana—Const. 1889 Art. XI, Sec. 9
Nebraska—Const. 1920 Art. VII, Sec. 11
Nevada—Const. 1864 Art. XI, Secs. 2 and 9
New York—Const. 1894 Art. IX, Sec. 4
South Carolina—Const. 1868, Amendment 1878 Art. X, Sec. 5
South Dakota—Const. 1889 Art. VIII, Sec. 16
Utah—Const. 1895 Art. 1, Sec. 4
Washington—Const. 1889 Art. I, Sec. 11
Wisconsin—Const. 1848 Art. X, Secs. 3 and 6
Wyoming—Const. 1889 Art. VII, Sec. 12

2. Provisions Against Religious Instruction

(1) Provisions Against the Use of Public Money for Religious Worship Exercise or Instruction

Arizona—Const. 1910 Art. II, Sec. 12
Utah—Const. 1895 Art. I, Sec. 4
Washington—Const. 1889 Art. I, Sec. 11

(2) Provision that No one Shall be Compelled to Support Any Place of Religious Worship, Minister of the Gospel or Teacher of Religion

Michigan—Const. 1908 Art. II, Sec. 3

(3) Provision Against the Teaching of Sectarian or Religious Tenets

Idaho—Const. 1889 Art. IX, Sec. 6

(4) Provision Against the Appropriation of Public Money to Support Any Sect, Church Denomination or System of Religion or for the Support of Any Priest, Preacher, Minister or Any Other Religious Teacher

Oklahoma—Const. 1907 Art. II, Sec. 5

3. Provisions Against the Appropriation of Money to Sectarian Institutions or for Sectarian Purposes

(1) Provisions Against the Appropriation of Public Money to Denominational or Sectarian Institutions or to Schools Under Sectarian Control

Arizona—Const. 1910 Art. IX, Sec. 10
Alabama—Const. 1901, Sec. 263
California—Const. 1879 Art. IX, Sec. 8
California—Const. 1879 Art. IV, Sec. 30

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[47] This material was published as Bulletin V of the Council of Religion in Higher Education 1924.

[48] State Constitutions—Bulletins of the U. S. Bureau of Education: 1915, No. 47; 1918, No. 23; 1920, No. 30; 1922, No. 20.

Colorado—Const. 1876 Art. V, Sec. 34
Colorado—Const. 1876 Art. IX, Sec. 7
Delaware—Const. 1897 Art. X, Sec. 3
Florida—Const. 1885, Dec. of Rights, Sec. 6
Florida—Const. 1885 Art. XII, Sec. 13
Georgia—Const. 1877 Art. I, Sec. 1, Par. 14
Idaho—Const. 1889 Art. IX, Sec. 5
Illinois—Const. 1870 Art. VIII, Sec. 3
Kentucky—Const. 1890, Sec. 189
Louisiana—Const. 1898 Art. 253
Minnesota—Const. 1857 Art. VIII, Sec. 3. Adopted 1877
Mississippi—Const. 1890 Art. VIII, Sec. 208
Missouri—Const. 1875 Art. XI, Sec. 11
Montana—Const. 1889 Art. V, Sec. 35
Montana—Const. 1889 Art. XI, Sec. 8
Nebraska—Const. 1920 Art. VII, Sec. 11
New Hampshire—Const. 1792, Amend. of 1877, Part II, Art. 82
New Mexico—Const. 1911 Art. XII, Sec. 3
New York—Const. 1894 Art. IX, Sec. 4
North Dakota—Const. 1889 Art. VIII, Sec. 152
Oklahoma—Const. 1907 Art. II, Sec. 5
Pennsylvania—Const. 1873 Art. X, Sec. 2
Pennsylvania—Const. 1873 Art. III, Sec. 18
South Carolina—Const. 1895 Art. XI, Sec. 9
South Dakota—Const. 1889 Art. VI, Sec. 3
South Dakota—Const. 1889 Art. VIII, Sec. 16
Texas—Const. 1876 Art. VII, Sec. 5. Added in 1891
Utah—Const. 1895 Art. X, Sec. 13
Virginia—Const. 1902 Art. IV, Sec. 67
Wyoming—Const. 1889 Art. I, Sec. 19
Wyoming—Const. 1889 Art. III, Sec. 36
Wyoming—Const. 1889 Art. VII, Sec. 8

(2) Provisions Against the Appropriation of Public Funds to Schools, Associations or Institutions not Under the Absolute Control of the State

Alabama—Const. 1901, Sec. 73
California—Const. 1879 Art. IV, Sec. 22
Colorado—Const. 1876 Art. V, Sec. 34
Massachusetts—Const. 1780, Amend. 1917 Art. XLVI, Sec. 2
Montana—Const. 1889 Art. V, Sec. 35
Nebraska—Const. 1920 Art. VII, Sec. 11
New Mexico—Const. 1911 Art. IV, Sec. 31
Pennsylvania—Const. 1873 Art. III, Sec. 17 (except by two-thirds vote)
Virginia—Const. 1902 Art. IX, Sec. 141
Wyoming—Const. 1889 Art. III, Sec. 36

(3) Provisions Against Drawing on Treasury for the Benefit of Any Religious Sect, Society or Theological Institution

Indiana—Const. 1851 Art. I, Sec. 6
Michigan—Const. 1908 Art. II, Sec. 3
Minnesota—Const. 1857 Art. I, Sec. 16
Oregon—Const. 1857 Art. I, Sec. 5
Texas—Const. 1876 Art. I, Sec. 7
Wisconsin—Const. 1848 Art. I, Sec. 18

(4) Provisions Against the Appropriation of Public Money for Any Sectarian Purpose

California—Const. 1879 Art. IV, Sec. 30
Colorado—Const. 1876 Art. IX, Sec. 7
Idaho—Const. 1889 Art. IX, Sec. 5

Illinois—Const. 1870 Art. VIII, Sec. 3
Mississippi—Const. 1890 Art. IV, Sec. 66
Missouri—Const. 1875 Art. XI, Sec. 11
Montana—Const. 1889 Art. XI, Sec. 8
Nevada—Const. 1864 Art. XI, Sec. 10. Added in 1880

(5) Provisions Against the State Accepting Any Gift or Grant to be Used for Sectarian Purposes

Nebraska—Const. 1920 Art. VII, Sec. 11
South Dakota—Const. 1889 Art. VIII, Sec. 16

(6) Provision Against Grants of Land or Money by State to Any Church or for Any Sectarian or Religious Purpose
Idaho—Const. 1889 Art. IX, Sec. 5

(7) Provision Against Grants of Land or Money by State to Any Church or for Any Sectarian Purpose

Missouri—Const. 1875 Art. XI, Sec. 11

(8) Provision Against Appropriation of Money to Schools in Which Any Denominational Doctrine is Inculcated

Massachusetts—Const. 1780 Amend. 1917 Art. XLVI, Sec. 2

4. Provisions Against the Control of School Funds by a Religious Sect

Kansas—Const. 1859 Art. VI, Sec. 8
Mississippi—Const. 1890 Art. VIII, Sec. 208
Ohio—Const. 1851 Art. VI, Sec. 2
South Carolina—Const. 1868 Amendment 1878 Art. X, Sec. 5

5. Provisions Against Religious Tests as Condition of Admittance to Public Schools

Arizona—Const. 1910 Art. XI, Sec. 7
Colorado—Const. 1876 Art. IX, Sec. 8
Idaho—Const. 1889 Art. IX,Sec. 6
Montana—Const. 1889 Art. XI, Sec. 9
Nebraska—Const. 1920 Art. VII, Sec. 11
New Mexico—Const. 1910 Art. XII, Sec. 9
Utah—Const. 1895 Art. X, Sec. 12
Wyoming—Const. 1889 Art. VII, Sec. 12

6. Provisions that Public Schools shall be Free from Sectarian Control and Influence

(1) Provision that Public Schools shall be Independent of Sectarian Influence
California—Const. 1879 Art. IX, Sec. 9

(2) Provisions that the Public Schools shall be Free from Sectarian Control

Arizona—Const. 1910 Art. XX, Sec. 7
North Dakota—Const. 1889 Art. VIII, Sec. 147
Oklahoma—Const. 1907 Art. I, Sec. 5
Utah—Const. 1895 Art. X, Sec. 1
Utah—Const. 1895 Art. III, Sec. 4
South Dakota—Const. 1889 Art. XXII, Sec. 4
Washington—Const. 1889 Art. IX, Sec. 4

(3) Provision that Colleges, Universities and Institutions Supported by Taxes shall Remain Under Absolute Control of the State
North Dakota—Const. 1889 Art. VIII, Sec. 152

7. Provision Against Use of Sectarian Books

Idaho—Const. 1889 Art. IX, Sec. 6

8. Provision Against the Requirement of Attendance of Teachers and Students at Religious Services

Colorado—Const. 1876 Art. IX, Sec. 8

Idaho—Const. 1889 Art. IX, Sec. 6
Montana—Const. 1889 Art. XI, Sec. 9
New Mexico—Const. 1911 Art. XII, Sec. 9
Wyoming—Const. 1889 Art. VII, Sec. 12

II. Quotations of State Constitutional Provisions Forbidding Sectarian Religious Instruction in Public Schools

Arizona; Const. 1910 Art. XI Sec. 7 "No sectarian instruction shall be imparted in any school or state educational institution that may be established under this constitution."

Const. 1910 Art. II Declaration of Rights
Sec. 12—"No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction or to the support of any religious establishment.

California; Const. 1879 Art. IX Sec. 8 "Nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted directly or indirectly in any of the common schools of this state."

Colorado; Const. 1876 Art. IX Sec. 8 "No sectarian tenets or doctrines shall ever be taught in the public schools."

Idaho; Const. 1889 Art. IX Sec. 6 "No sectarian or religious tenets or doctrines shall ever be taught in the public schools."

Montana; Const. 1889 Art. XI Sec. 9 "Nor shall any sectarian tenets be taught in any public educational institution of the state."

Michigan; Const. 1908 Art. II Sec. 3 "No person shall be compelled to attend, or, against his consent, to contribute to the erection or support of any place of religious worship, or to pay tithes, taxes or other rates for the support of any minister of the Gospel or teacher of religion." "No money shall be appropriated or drawn from the treasury for the benefit of any religious sect or society, theological or religious seminary; nor shall property belonging to the state be appropriated for any such purpose."

Minnesota; Const. 1857 Art. VIII Sec. 3 Adopted November 6th 1877 "But in no case shall the moneys derived as aforesaid . . . . . or any public moneys or property be appropriated or used for the support of schools wherein the distinctive doctrines, creed or tenets of any particular christian or other religious sect are promulgated or taught."

Nebraska; Const. 1920 Art. VII Sec. 11 "No sectarian instruction shall be allowed in any school or institution supported in whole or in part by the public funds, set apart for educational purposes."

Nevada; Const. 1864 Art. XI Sec. 2 "The legislature shall provide for a uniform system of common schools . . . . . and any school district neglecting to establish and maintain such a school or which shall allow instruction of a sectarian character therein may be deprived of its proportion of the interest of the public school fund during such neglect or infraction."

Const. 1864 Art. XI, Sec. 9 "No sectarian instruction shall be imparted or tolerated in any school or university that may be established under this constitution."

New York; Const. 1894 Art. IX Sec. 4 "Neither the state nor any subdivision thereof shall use its property or credit or any public money . . . . . in aid or maintenance . . . . . of any school or institution of learning . . . . . in which any denominational tenet or doctrine is taught."

Oklahoma; Const. 1907 Art. II Sec. 5 "No public money or property shall ever be appropriated, applied, donated or used directly or indirectly for the use, benefit or support of any sect, church, denomination, or system of Religion, or for the use, benefit or support of any priest, preacher, minister or other religious teacher."

South Carolina; Const. 1868 Amendment 1878 Art. X Sec. 5 "Nor shall sectarian principles be taught in the public schools."

South Dakota; Const. 1889 Art. VIII Sec. 16 "No sectarian instruction

shall be allowed in any school or institution aided or supported by the State."

Utah; Const. 1895 Art. I Sec. 4 "No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction or for the support of any ecclesiastical establishment."

Wisconsin; Const. 1848 Art. X Sec. 3 "The legislature shall provide by law for the establishment of district schools . . . . . and such schools shall be free . . . . . and no sectarian instruction shall be allowed therein."

Const. 1848 Art. X Sec. 6 "Provision shall be made by law for the establishment of a State University . . . . . and no sectarian instruction shall be allowed in such University."

Wyoming; Const. 1889 Art. VII Sec. 12 "Nor shall any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under this constitution."

Washington; Const. 1889 Art. I Sec. 11 "No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction or the support of any religious establishment."

III. State Legislative Provisions Relating to Sectarian Religious Influence in the Public Schools[49]

1. Provisions Against Sectarian Instruction
   Arizona—Revised Statutes 1913 Title 11 Par. 2808 Par. 4483 (Univ)
   California—Pol. Code 1906 Sec. 1672
   Idaho—School Laws 1911 Art. XXI Sec. 186
   Idaho—Compiled Statutes 1919 Sec. 1061 (Univ)
   Indiana—Statutes, Revision 1914 Sec. 6724 (Univ.)
   Kansas—General Statutes 1915 Sec. 9078 and 9146
   Kentucky—Statutes 1918 Vol. 3 Sec. 4368
   Maine—Revised Statutes 1916 Title II Ch. 16 Sec. 140
   Minnesota—General Statutes 1913 Sec. 3021
   Montana—Revised Codes 1907 Sec. 671 (Univ)
   Montana—Revised Codes 1915 Sec. 832
   Mississippi—Laws 1922 Ch. 205 Sec. 1
   Nevada—Revised Laws 1912 Sec. 3344
   New Mexico—Rev. Statutes 1915 Sec. 4894
   New Mexico—Rev. Statutes 1923 Ch. 148
   Oklahoma—General Laws 1921 Sec. 10618 Vol. II
   Oklahoma—Compiled Statutes 1921 Sec. 10721 (Univ)
   South Carolina—Code of Laws 1912 Sec. 1699
   South Dakota—Revised Code 1919 Sec. 7659
   Texas—Statutes 1913 Title 48 Ch. I Art. 2645
   Utah—Session Laws 1921 Ch. 95 and Ch. 117 (Univ.)
   Wisconsin—Statutes 1913 Sec. 381 and 166
2. Provisions Against the Teaching of Sectarian or Religious Doctrines
   Kansas—General Statutes 1915 Sec. 9078 (Cities of First Class)
   Oklahoma—General Laws 1921 Vol. 2 Sec. 10618
   Utah—Session Laws 1921 Ch. 95
   Montana—Revised Code 1907 Sec. 671
3. Provisions Against the Use of Public Money for Sectarian Books
   Massachusetts General Laws 1921 Ch. 71 Sec. 31
   Texas—Civil Statutes Title 48 Ch. 19 Art. 2896
4. Provisions that Schools Shall Never be Under Control of Religious or Sectarian Denominations
   Colorado—Statutes 1912 Sec. 7666 (Univ)
   Utah—Session Laws 1921 Ch. 95
   Washington—General Statutes 1910 Sec. 4323 (Univ)

[49] State Codes and Revisions.

5. Provisions Against Religious Tests as Condition of Admission to Public Schools
Arizona—Rev. Statutes 1913 Par. 4483 (Univ)
Arizona—Rev. Statutes 1913 Par. 4520
California—Pol. Code 1906 Sec. 1405
Georgia—Code 1911 Sec. 1388 (Univ.)
Idaho—Compiled Statutes 1919 Sec. 4896
Idaho—Compiled Statutes 1919 Sec. 1061 (Univ)
Indiana—Statutes Revision 1914 Sec. 6723
Minnesota—General Statutes 1913 Sec. 3021
Montana—Revised Codes Sec. 671 (Univ)
Oklahoma—Compiled Statutes 1921 Sec. 10721
Penn. P. L. 309 Art. XXVIII, Sec. 2801 Act. of May 18, 1911
Texas—Civil Statutes 1913 Title 48 Ch. I Art. 2645
Texas—Civil Statutes 1913 Sec. 2645 (Univ)
Utah—Session Laws 1921 Ch. 117 (Univ)
Wisconsin—Statutes 1913 Sec. 381 (Univ)

6. Provisions Against Use of Sectarian Text-Books in Public Schools
Alabama—Political Code 1907 Ch. 41 Art. 18
Arizona—Revised Statutes 1913 Title 11 Ch. IX Par. 2733
Arkansas—Digest of Statutes 1921 Sec. 9028
California—Pol. Code 1906 Sec. 1672
Georgia—Code Vol. I 1911 Title 11, Ch. 4, Art. I Sec. 2 Par. 1439
Idaho—Compiled Statutes 1919 Sec. 1046
Kentucky—Statutes 1918 Vol. 3 Sec. 4368
Maryland—Code 1911 Vol. II Art. 77 Sec. 67
Montana—Revised Code Supp. 1915 Sec. 832
Nevada—Revised Laws 1912 Sec. 3344
New Mexico—Rev. Stat. 1923 Ch. 148
New Hampshire—School Laws 1921 Ch. 85
Oklahoma—General Laws Vol. II 1921 Sec. 10247
North Carolina—Gregory's Supp. 1913 Vol. III Sec. 4060
North Dakota—Compiled Laws 1913 Vol. I Sec. 1388
South Carolina—Code 1912 Sec. 1699
Wisconsin—Statutes 1917 Sec. 4032

7. Provision Against Boards of Directors Entering Into Combinations with Religious Sects
Louisiana—Revised Statutes 1915 Vol. I Sec. 2528

8. Provision Against Conducting Religious Exercises in Public Schools
Arizona—Revised Statutes 1913 Title 11 Par. 2808

9. Provision Against Wearing of a Religious Garb in Public Schools
Pennsylvania Act. of June 27, 1895 Statutes 1920 Art. XXVIII Sec. 5394

IV. Quotations of State Legislation Against Sectarian Religious Instruction in Public Schools

Arizona—Revised Statutes 1913 Title 11 Par. 2808 Provides a penalty for—"Any teacher who shall use any sectarian or denominational books, or teach any sectarian doctrine or conduct any religious exercises in his school."

California—Pol. Code 1906 Sec. 1672 "No publication of a sectarian, partisan, or denominational character must be used or distributed in any school or be made a part of any school library, nor must any sectarian or denominational doctrine be taught therein."

Idaho—School Laws 1911 Art. XXI Sec. 186 "Any and every political, sectarian or denominational doctrine is . . . . . forbidden to be taught."

Idaho—Compiled Statutes 1919 Sec. 1061 "No instruction either sectarian in religion or partisan in politics shall ever be allowed in any department of the University."

Indiana—Statutes Revision 1914 Sec. 6724 "No sectarian tenets shall be inculcated by any professor at such University."
Kansas—General Statutes 1915 Sec. 9078 and 9146 "No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of the city." (Sec. 9078 refers to cities of first class) (Sec. 9146 omits "or religious" and refers to cities of the second class.)
Kentucky—Statutes 1918 Vol. 3 Sec. 4368 "Nor shall any sectarian, infidel or immoral doctrine be taught therein."
Maine—Revised Statutes 1916 Title II Ch. 16 Sec. 140 "Said schools (Normal) while teaching the fundamental truths of Christianity . . . . . shall be free from all denominational teachings."
Minnesota—General Statutes 1913 Sec. 3021 "Nor shall anything sectarian be taught therein." (State University)
Montana—Revised Code Supp. 1915 Sec. 832 "Nor shall any sectarian or denominational doctrines be taught therein."
New Mexico—Statutes 1915 Sec. 4894 "No sectarian doctrine shall be taught or inculcated in any of the public schools of the city or town."
New Mexico—Rev. Stat. 1923 Ch. 148 Sec. 1102 "No teacher shall use any sectarian or denominational books in the schools or teach sectarian doctrine in the schools."
Nevada—Revised Laws 1912 Sec. 3344 "Nor shall any sectarian or denominational doctrines be taught therein."
Oklahoma—General Laws 1921 Vol. II Sec. 10618 "No sectarian or religious doctrines shall be taught or inculcated in any of the public schools in this state."
Oklahoma—Compiled Statutes 1921 Sec. 10721 "But no instruction either sectarian in religion or partisan in politics shall ever be allowed in any of the departments of the University."
Mississippi—Laws 1922 Ch. 205 Sec. 1. "Provided that no doctrinal nor sectarian teaching shall be permitted in any public school in this state."
South Carolina—Code of Laws 1912 Sec. 1699 Among the duties of the State Supt. of Education it is provided that "He shall forbid the use of sectarian or partisan books and instruction in said school."
South Dakota—Revised Code 1919 Sec. 7659 "No sectarian doctrine may be taught or inculcated in any of the public schools of the State."
Texas—Civil statutes Title 48 Ch. I Art. 2645 "Nor shall any course of instruction of a sectarian character be taught therein." (Univ)
Utah—Session Laws 1921 Ch. 95 "No atheistic, infidel, sectarian, religious or denominational doctrine shall be taught in any of the district schools of the state."
Utah—Session Laws 1921 Ch. 117 "No partisan, political, or sectarian religious doctrine shall be taught or inculcated in the University."
Wisconsin—Statutes 1913 Sec. 381 and 166 "But no instruction either sectarian in religion or partisan in politics shall ever be allowed in any department of the University." Among the duties of supervisors it is provided that it shall be their duty—"to prohibit the use of sectarian books and sectarian instruction in the public schools."

V. State Supreme Court Decisions Relating to Sectarian Religious Influence in the Public Schools[50]

1. Decisions that Reading the Bible in the Public Schools is Sectarian Instruction[51]
   (1) *Wisconsin*—State ex rel. Weiss and others vs. The District Board

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[50] Encyclopedia of Law and Procedure, Vol. 35 p. 1126
State Supreme Court Reports
American Digest
Lawyers' Reports Annotated Vol. 29 (New Series)

[51] The present legal status of the Bible in the Public Schools is contained in Bulletin No. 15 1923 of the U. S. Bureau of Education.

of School District No. 8 of Edgerton. 1890 76 Wis. 177 Held that the use of any version of the Bible as a text book in the public school, and the stated reading thereof in such school by the teachers without restriction, though unaccompanied by any comment has "a tendency to inculcate sectarian ideas" and is "sectarian instruction," within the meaning of Sec. 3, Art. X, Const. and Sec. 3, Ch. 251 Laws of 1883 (Stat. 1913, Sections 166 and 381.) Art. X, Sec. 3, Const.—"The Legislature shall provide by law for the establishment of district schools . . . . . and such schools shall be free . . . . . and no sectarian instruction shall be allowed therein."

Stat. 1913, Sec. 166 and 381: "But no instruction either sectarian in religion or partisan in politics shall ever be allowed in any department of the University." Among the duties of supervisors it is provided that it shall be their duty "to prohibit the use of sectarian books and sectarian instruction in the public schools."

(2) *Nebraska*—State ex rel. Freeman vs. Scheve, 1902, 91 N. W. 846, 65 Neb. 853

Held that exercises in the public schools consisting of the reading of passages from the Bible are forbidden by Const. Art. 1, Sec. 4, and Art. 8, Sec. 11: "All persons have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No person shall be compelled to attend, erect or support any place of worship against his consent and no preference shall be given by law to any religious society, nor shall any interference with the rights of conscience be permitted." Art. 8, Sec. 11: "No sectarian instruction shall be allowed in any school or institution supported in whole or in part by the public funds set apart for educational purposes; nor shall the state accept any grant, conveyance, or bequest of money, lands or other property to be used for sectarian purposes."

(3) *Illinois*—People ex rel. Ring vs. Board of Education of District No. 24 1910 245 Ill. 334 92 N. E. 251

Held that reading the Bible and repeating the Lord's Prayer and singing hymns is sectarian instruction and violation of Const. Art. 2, Sec. 3; and Art. VIII, Sec. 3

Art. 2, Sec. 3: "The free exercise and enjoyment of religious profession and worship without discrimination shall forever be guaranteed and no person shall be denied any civil or political right, privilege, or capacity on account of his religious opinions . . . . . No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preference be given by law to any religious denomination or mode of worship."

Const. Art. VIII Sec. 3 1870 "Neither the General Assembly nor any county, city, town, township, school district, or other public corporation shall ever make any appropriation or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university or other literary or scientific institution controlled by any church or sectarian denomination whatever: nor shall any grant or donation of land, money, or other personal property ever be made by the state or any public corporation to any church or for any sectarian purpose."

(4) *Louisiana*—Herold vs. Parish Board of School Directors 1915 68 So. 116

Held that reading of the Bible including the New and Old Testa-

ments in the public schools is giving a preference to Christians and a discrimination against Jews, and is in violation of the Const., Art. 4 and 53. Art. 4: "Every person has the natural right to worship God according to the dictates of his conscience, and no law shall be passed respecting an establishment of Religion." Art. 53: "No money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect, or denomination of religion, or in aid of any priest, preacher, minister or teacher thereof."

2. Decisions that Reading the Bible in the Public Schools is not Sectarian Instruction

(1) *Ohio*—Nessle vs. Hum, 1894 1. Ohio N. P. 140 Held that a rule of the School Board requiring a portion of the Bible to be read as an opening exercise of the school does not violate the constitution.
Const. Art. VII, Sec. 1: "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect or support any place of worship, or maintain any form of worship against his consent, and no preference shall be given by law to any religious society."

(2) *Michigan*—Pfeiffer vs. Board of Education of Detroit, 1898, 77 N. W. 250, 118 Mich. 560
Held that the use of readings from the Bible where the teacher is not allowed to make comments, and where such readings take place at the close of the session and from which any pupil may be excused on application of parents or guardian is not in violation of constitution, Art. 4, Sec. 39 (Const. of 1908, Art. II, Sec. 3): "Every person shall be at liberty to worship God according to the dictates of his own conscience. No person shall be compelled to attend, or against his consent, to contribute to the erection or support of any place of religious worship, or to pay tithes, taxes or other rates for the support of any minister of the Gospel or teacher of religion."

(3) *Georgia*—Wilkerson vs. City of Rome 1922 110 S. E. 895
Held that an ordinance requiring some portion of the King James Version of the Bible to be read and prayer offered daily in the schools is not a violation of the Constitution.
Art. 1 Sec. 1 Par. 12 Civil Code (1910) Sec. 6368: "All men have the natural and inalienable right to worship God each according to the dictates of his own conscience and no human authority should in any case control or interfere with such right of conscience."
Art. 1 Sec. 1 Par. 13 Civil Code (1910) Sec. 6369: "No inhabitant of this State shall be molested in person or property or prohibited from holding any public office of trust on account of his religious opinions; but the right of liberty of conscience shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the state."
Art. I, Sec. 1, Par. 14: "No money shall ever be taken from the public treasury, directly or indirectly in aid of any church, sect, or denomination of religionists, or of any sectarian institution."

(4) *Iowa*—Moore vs. Munroe, 1884 64 Iowa 367
Held that the reading of the Bible in the public schools is not sectarian instruction. Iowa Code 1897 Sec. 2805: "The Bible shall not be excluded from any public school or institution in the State, nor shall any child be required to read it contrary to the wishes of his parent or guardian."

(5) *Kansas*—Billard vs. Board of Education, 1904, 76 P. 422 Held that a public school teacher, who for the purpose of quieting the pupils and preparing them for their regular studies, repeats the Lord's Prayer and the Twenty Third Psalm as a morning exercise, without comment or remark, in which none of the pupils are required to participate, is not conducting a form of religious worship, or teaching sectarian or religious doctrine.
Const. Bill of Rights, Sec. 7: "The right to worship God according to the dictates of conscience shall never be infringed; nor shall any person be compelled to attend or support any form of worship; nor shall any control of or interference with the rights of conscience be permitted."
Gen. Stat. 1915, Sec. 9078: "No sectarian or religious doctrine shall be taught or inculcated in any of the public schools of the city; but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures. (Cities of the First Class)
Gen. Stat. 1915, Sec. 9146: "No sectarian doctrine shall be taught or inculcated in any of the public schools of the city; but nothing in this section shall be construed to prohibit the reading of the Holy Scriptures." (Cities of the Second Class)

(6) *Kentucky*—Hackett vs. Brooksville Graded School District, 1905 87 S. W. 792 Held that the offering of a prayer to God in opening a school is not sectarian (inherently) and does not make the school a "sectarian school" within section 189, Const. It is not a "place of worship" nor are its teachers "ministers of religion" within meaning of Sec. 5, Const. The King James version is not a sectarian book, nor its reading without comment, sectarian instruction within the meaning of Sec. 4368, Ky. Stat. 1903.
Const. Sec. 189: "No portion of any fund or tax now existing, or that may hereafter be raised or levied for educational purposes, shall be apportioned to or used by, or in aid of any church, sectarian or denominational school."
Const. Sec. 5: "No preference shall ever be given by law to any religious sect, society or denomination; nor to any particular creed, mode of worship or system of ecclesiastical polity; nor shall any person be compelled to attend any place of worship, to contribute to the erection or maintenance of any such place, or to the salary or support of any minister of religion; or shall any man be compelled to send his child to any school to which he may conscientiously be opposed; and the civil rights, privileges, or capacities of no person shall be taken away, or in any wise diminished or enlarged on account of his belief or disbelief of any religious tenet or dogma or teaching."
Ky. Stat. 1903 Sec. 4368: "No books or other publications of a sectarian, infidel or immoral character shall be used or distributed in any common school, nor shall any sectarian, infidel, or immoral doctrine be taught therein."

(7) *Texas*—Church vs. Bullock, 1908 109 S. W. 115
Held that the holding of morning exercises in the public schools, consisting of the reading by the teacher without comment of nonsectarian extracts from the Bible, King James Version, and repeating the Lord's Prayer and the singing of appropriate songs in which the pupils are invited but not required to join, does not convert the school into a "sect or religious society, theological or religious seminary or a sectarian school" within the meaning of Const. Art. 1, Sec. 7 and Art. 7 Sec. 5 Const. Art. 1, Sec. 7 (Const. 1910, Art. 1, Sec. 6): "All men have a natural and indefeasible right to worship Almighty God according to the

dictates of their own consciences. No man shall be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent. No human authority ought in any case whatever to control or interfere with the rights of conscience in matters of religion, and no preference shall ever be given by law to any religious society or mode of worship.''
Art. 7, Sec. 5: ''And no law shall ever be enacted appropriating any part of the permanent or available school fund to any other purpose whatever; nor shall the same, or any part thereof, ever be appropriated to, or used for the support of any sectarian school.''

(8) *Maine*—Donahue vs. Richards 1854 38 Maine 379
Held that a requirement of the superintending school committee, that the protestant version of the Bible shall be read in the public schools of their town is in violation of no constitutional provisions.

(9) *Massachussetts*—Spiller vs. Inhabitants of Woburn Mass. 1866 12 Allen 127
Held that the school committee of a town may lawfully pass an order that the school thereof shall be opened each morning with reading from the Bible and prayer, and that during the prayer each scholar shall bow the head; unless his parents request that he shall be excused from doing so; and may lawfully exclude from the school a scholar who refuses to comply with such order, and whose parents refuse to request that he shall be excused from doing so.

3. Decision that Granting of Credit by Public Schools for Bible Study is Granting Credit for ''Religious Instruction'' and for ''Sectarian Teaching and Influence.''
Washington—State ex rel. Dearle vs. Frazier, 1918 173 p. 35 Held that to give credit in public schools for study of historical, biographical, narrative and literary features of the Bible pursued under sectarian agents is to give credit for ''sectarian teaching and influence'' contrary to Const. Art. 9 Sec. 4: ''All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence.'' The furnishing of an outline, setting of an examination, reading of papers and determining of credit to be given for the study of historical, biographical, narrative, and literary features of the Bible is ''religious instruction'' within Const. Art. I Sec. 11. ''No public money or property shall be appropriated for applied to any religious worship, exercise or instruction, or the support of any religious establishment.''

4. Decision that the Wearing of a Garb of a Sect is Exerting a Sectarian Influence
New York: O'Connor vs. Hendrick, 1906, 184 N. Y. 421 Held that a regulation established by school superintendent prohibiting teachers in public schools from wearing a distinctly religious garb while engaged in the work of teaching therein, is a reasonable and valid exercise of the power conferred upon him because the influence of such apparel is distinctly sectarian, and the prohibition is in accord with the public policy of the state as declared in the Const. Art. IX, Sec. 4: ''Neither the state nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used directly or indirectly in aid or maintenance, other than for examination or inspection of any school or institution of learning wholly or in part under the control or direction of any religious denomination or in which any denominational tenet or doctrine is taught.''

5. Decision that the Wearing of a Garb of a Sect is not Exerting a Sectarian Influence.

   Pennsylvania—Hysong vs. Gallitzin Borough School District 1894 164 Penn. 629

   Held that School Directors may employ as teachers Sisters of a Religious Order and permit them while teaching to wear the garb of their order provided no religious sectarian instruction shall be given or religious sectarian exercises engaged in. The year after this decision 1895 the Statute was amended forbidding the wearing of a sectarian garb and held valid in Commonwealth vs. Herr, 1910, 229 Pa. 132. (See under 7 Miscellaneous Decisions)

6. Decision that the Trustees of a High School District May Purchase Copies of the Bible with School Funds

   California—Evans vs. Selma Union High School District 1924

   It is held that the fact that the King James version has not been accepted by all does not class it as sectarian. The statute "make the character of the book the test of whether it is sectarian; not the authorship or the extent of its approval by different sects or by all." The King James or the Douai Version or both might well be purchased.

   Const. Art. IX Sec. 8 "Nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted, directly or indirectly, in any of the common schools of the state."

   Pol. Code Sec. 1607 Makes it the duty of Boards of Education and School Trustees—"To exclude from schools and school libraries all books, publications, or papers of a sectarian, partisan, or denominational character."

   Pol. Code Sec. 1672 "No publication of a sectarian, partisan, or denominational character must be used in any school, or be made a part of any school library; or must any sectarian or denominational doctrines be taught therein."

7. Miscellaneous Decisions

   (1) *Illinois*—McCormick vs. Burt 1880 95 Ill. 263

   Held that school directors are not answerable in damages for the expulsion of a pupil for refusing to observe a rule requiring all pupils to remain quiet during the opening exercises, which consisted in reading a chapter from the King James translation of the Bible.

   (2) *Pennsylvania*—Commonwealth vs. Herr, 1910 229 Pa. 132 Upheld the constitutionality of a statute prohibiting the wearing of a religious garb in the public schools. The Statute (P. L. 395, Sec. 1, 1895) was as follows: "No teacher in any public school of this commonwealth shall wear in said school or whilst engaged in the performance of his or her duty as such teacher, any dress, mark or emblem or insignia indicating the fact that such teacher is a member or adherent of any religious order, sect, or denomination."

   (3) *Illinois*—North vs. Board of Trustees of the University of Illinois 1891 137 Ill. 296

   The constitutional provision Art. II Sec. 3 that "No person shall be required to attend or support any ministry or place of worship against his consent," is not violated or infringed by a rule of the Illinois University requiring students therein to attend chapel exercises, as applied to those who are willing to obey it, nor as to others who may be excused from religious services at chapel on their application for good cause.

APPENDIX IV

PLANS OF ORGANIZATION AND POLICIES OF SCHOOLS OF RELIGION AND BIBLE COLLEGES AT STATE UNIVERSITIES

The University of Illinois Foundations

The Methodists, Disciples and Catholics maintain separate foundations. The conditions and standards as passed by the Senate and Board of Trustees of the University are as follows:

Conditions

1. That an incorporated organization representing such a religious body as proposed to provide courses in religious education to be offered for credit to University students in Urbana assumes the responsibility for the selection and maintenance of the instructor or instructors and the support and management of the courses, and that such organization possesses and maintains in Champaign or Urbana a personnel and physical plant adequate to instruction of University grade.
2. That University credit toward graduation of not more than ten semester hours be allowed for such courses.
3. That only students of sophomore standing or above or special students be allowed to take such courses.
4. That students desiring credit for such courses notify the dean of the college at the time of registration and that the number of hours for which they are registered be reduced so that the total number of hours taken, including those in religious education, shall conform to the University standards.
5. That credit for these courses be granted upon the recommendation of the Committee on Admissions from Higher Institutions.

Standards

1. The instructor shall hold the degree of Ph.D. from a university of recognized standing or have an equivalent education acceptable to the University.
2. The courses he offers shall come up to University standards in the provisions for library material and in the method and rigor of their conduct.
3. Only students enrolled in the University shall be admitted to these classes, or such other students as are rated by the Registrar of the University as entitled to University standing equivalent to that indicated in the third paragraph under "Conditions" above.
4. Classes shall conform to University standards as to members.
5. Instructors shall not undertake to give more than a maximum of twelve hours of work.
6. Credit shall not be asked for any courses of instruction until they are adequately financed and there is a promise of permanency in the offering of such courses.
7. The provision above stated shall not take effect as regards any organization until it is represented by at least one instructor giving full time to instruction of the grade above defined.

It is the understanding that the University reserves the right to assure itself from time to time that these standards are being met.

The Kansas School of Religion

The following are extracts from the Constitution of the organization:

Article 2 *Purpose*

The purpose of this Corporation shall be to establish and maintain an insti-

tution available to the students of the University of Kansas for scientific instruction in Religion, and its broad application to the problems of humanity.

Article 3 *Government*

Section 1. The conduct of the affairs of the Kansas School of Religion shall be vested in a Board of Trustees, incorporated under the laws of the State of Kansas.
Section 2. The first Board of Trustees shall be elected by "The Council of Religious Workers at the University of Kansas" after nominations have been made by the various coöperating religious bodies. Thereafter nominations shall be made by the various religious bodies but election shall be by the Board of Trustees.
Section 3. Each religious body that bears its proportionate share of the expense of maintaining the institution shall be entitled to representation on the Board of Trustees. The basis of such representation shall be as follows:

(a) Each religious body having seventy-five or more students in the University of Kansas who are members of some church of that faith shall be entitled to three representatives.

(b) Each religious body having less than seventy-five students in the University of Kansas who are members of some church of that faith shall be entitled to one representative.

Section 4. The basis for determining the proportion of the expense of maintaining the institution shall be decided by the Board of Trustees.
Section 5. The Y.M.C.A. and the Y.W.C.A. of the University of Kansas shall each be entitled to one representative as advisory member on the Board of Trustees.
Section 6. Trustees shall hold office for three years. However, it shall be so arranged that the term of office of one representative from each religious body having three representatives shall expire each year.

Article 5 *The Faculty*

Section 1. Each member of the faculty shall be in responsible relation to the religious body that he represents.
Section 2. Each member of the faculty shall be elected by the Board of Trustees, upon nomination by the religious body responsible for his support and upon approval by the Chancellor of the University of Kansas.
Section 3. The minimum qualifications for membership on the faculty of the Kansas School of Religion shall be: A Bachelor's degree, or its equivalent, from some college or university of recognized standing; and in addition a B.D. degree, or its equivalent, from some standard Theological Seminary, Bible College or University.
Section 4. Each participating religious body shall be entitled to one member on the faculty.
Section 5. A Dean and a Secretary of the Faculty shall be elected by the Board of Trustees from among the Faculty.
Section 6. The religious body responsible for placing a member on the faculty must also be responsible for his support.

The Ohio Union School of Religion

Organization

The Ohio Union School of Religion is one part of the work of the Ohio University Student Pastorate. It is under the direction of a Board of the Four Coöperating Churches who employ the Student Pastor as their Executive.

Purpose

The School of Religion aims to do three things:
First. To help the student make the proper adjustments in his religious thinking at the same time that he is making his readjustments in other phases of life.

Second. To prepare students to meet the challenge in the field of Religious Education as teachers and directors.
Third. To develop trained lay leadership for the home churches.

Relation to the University

. . . . . Notwithstanding this apparent close relation, there is no organic connection between the University and the School of Religion. The classes are held in rooms provided by the Board of the Coöperating Churches and the School is under the direction of the Student Pastor who is responsible to the Churches.

THE ASSOCIATION OF RELIGIOUS TEACHERS AT THE UNIVERSITY OF TEXAS

Credit toward University degrees is given for certain courses offered by the Association under the following regulations:
Physical Conditions. The plant in which the courses to be credited are given must (1) be located in Austin, convenient to the University; (2) contain adequate classroom facilities—rooms, seats, blackboards, charts, maps, tables; (3) provide a library of books, dictionaries, and lexicons costing at least five hundred dollars as an initial expenditure.
Instructors. The instructors by whom the courses to be credited are given must (1) be under the control of some permanent religious organization of recognized standing; (2) possess at least the training demanded of instructors in the University; (3) devote their time primarily to teaching; (4) be approved by the standing committee of the College of Arts and Sciences on Bible courses and by the president, subject to final action by the Board of Regents.
Courses. The courses to be credited must (1) be in the field of historical or literary, but not exegetical or doctrinal, study of the Bible; (2) be thoroughly organized, with syllabi showing the outlines and required readings; (3) be of University grade and on a subject suitable for University instruction; (4) be given in regular classes with meetings at least equal in number, in length of period, and in amount of preparation required, to those of a University course involving the credit asked; (5) include regular tests or examinations corresponding to those of the University, to be given at the time prescribed by the University for other examinations; (6) be open only to students of at least sophomore standing when they begin the work; (7) be subject to the same regulations and oversight as regular courses given in the University; (8) be approved by the Course Committee of the general faculty.
Students. The students enrolled in the courses for credit are (1) to carry no more than one full course outside the University at one time; (2) to be credited with no more than two full courses in Bible on any bachelor's degree offered in the College of Arts and Sciences; (3) to be subject to the regulations of the catalogue on the amount of work which may be carried.

DEPARTMENT OF RELIGIOUS EDUCATION, UNIVERSITY OF OKLAHOMA

Religious Education

The general plan is to allow the university to conduct such courses as do not involve denominational controversy, leaving each church to teach those subjects which they prefer to have taught from their particular point of view. It was agreed that if these courses were given in a manner to meet the standards prescribed by the university, the student would be allowed to transfer the credit and count the same toward a degree in the university in the same manner in which credit is transferred from standard denominational colleges. As a result the churches are maintaining at their expense special teachers of religious subjects.

WESLEY COLLEGE AT THE STATE UNIVERSITY OF NORTH DAKOTA

Purpose

. . . . . The distinctive mission of Wesley College is the maintaining of a School of Religion associated with the University of North Dakota. Its primary purpose is the cultivation of religious idealism.

The School of Religion is a regularly organized and conducted university college of religion under the direct supervision of the Methodist Episcopal Church. It is supported by the free gifts of the people of the state, and all students are alike entitled to the educational privilege it provides. The courses of study it announces supplement rather than duplicate the instruction offered by the University of North Dakota, it being the province of the Church to make provision for the religious training of the student population of civic institutions of learning. The State University applies toward its degrees and diplomas the credits earned in the Wesley College School of Religion to the amount of one-fourth of the total requirements for graduation. The School of Religion sustains the same working and credit relation to the University organization as the Department of English or the School of Education. Its courses of instruction are published in the annual catalog of the university under the head of Religion. The work of the two institutions constitutes a single and unified educational scheme.

The Bible College of Missouri

Basis and Aim

The objects of the enterprise are stated in the articles of incorporation as follows: "The purpose for which this corporation is formed is to establish and maintain an educational institution, to impart a more thorough knowledge of the Bible, of Christ and His teachings, and of the Christian Religion; to confer the degrees usual in such an institution and especially to prepare young men for the Christian ministry." . . . . . Since 1914 it has been possible for any religious body to place a professor in the Bible College Faculty on the following conditions: (1) The professor must have his A.B. degree from some first class institution, and must have at least three years of post-graduate work in a school of approved standing. (2) The religious people responsible for placing him must be responsible for his salary, and for any additional expenses made necessary through supplying catalogues and advertising to his religious constituency. (3) The Board of Trustees of the Bible College will hold any arrangements as tentative until the working relationship has been thoroughly tested, and during that time reserves the privilege of terminating the relationship of any professor or religious body at the close of any given school year. (4) All men working in the Bible College shall share equally in the responsibilities and privileges of the institution, and shall have an equal voice in determining its policies and plans.

The Michigan School of Religion

The fundamental aims of the School of Religion are twofold:

(1) To make available to the students of the University of Michigan, as a part of their scholastic training, the comprehensive facts of religion as it has manifested itself in recorded human experience throughout the ages. In bringing this about there is, on the part of the School, no intention of duplicating anything already available within the University. Supplementation, not duplication, is recognized as the School's only wise policy. The scholarly resources of the University, of which the School of Religion can make use to this end, have been found to be very large.

(2) To offer suitable opportunity for the intensive study of limited areas of religious phenomena and particularly of Christianity as a dominant religion of western civilization. Every effort will be made to conduct such study sympathetically, without sectarian bias, and without fear of consequences, since beyond a doubt spiritual values cannot be betrayed but only enhanced by frankly facing all available facts. Thus Christianity, like any other religion, even greater in its spirit and purpose than in its letter, can only gain as it examines its own life history critically, studies other religions sympathetically, responds honestly to new knowledge about men and things, and endeavors without fear or favor to point out and effect the spiritual application of the highest available truth to the real problems of our civilization.

It is not the purpose of the School to train students specifically for any

particular professional religious calling, but to prepare men and women for intelligent spiritual citizenship and moral leadership in our modern world, and to lay the foundations for more advanced studies.

Admission

The School of Religion does not attempt to provide for students who are not already regularly registered in the University of Michigan, but all students enrolled in the University, who have paid the current fees of the University, will be admitted to the courses of the School of Religion without extra charge.

Credit

Students who enroll for courses in the School of Religion may expect to receive credit in the University. All courses given in the School of Religion will be of University grade and character, and students desiring University credit, should make application in the usual way.

THE ESTABLISHMENT OF A SCHOOL OF RELIGION IN THE UNIVERSITY OF IOWA

The Object

1. To provide courses that will help students gain a wholesome view of religion and to create an interest and efficiency in religious activities.
2. To serve the state in all its religious interests by training religious leaders and teachers.
3. To create an expectancy for men and women to choose religious callings as a vocation and to begin their preparation for such work.
4. To promote a thoughtful insight into the nature and meaning of religion and to lay a scientific foundation for religious education.
5. To provide graduate courses leading toward advanced degrees for those looking toward positions of highest leadership.

The Governing Board

There shall be a Governing Board, constituted in such way as to insure the coöperative efforts of the religious bodies of the State and the University in the support and control of the School.

This Board shall be Trustees of the School of Religion. We recommend that the members of the Board (perhaps nine in number) be chosen by a body of electors, who themselves are chosen officially in equal numbers by the Churches on the one hand, the University on the others.

Functions of the Board

1. To finance the School of Religion in so far as not provided by the budget of the University of Iowa.
2. To provide necessary equipment.
3. To employ, with the approval of the Administration of the University, a Director and other members of the staff.
4. With the Director in consultation with the Administration of the University, to determine the policy of the School.

Functions of the Director

1. To provide academic guidance and spiritual leadership in the University, Churches and State.
2. To assume duties analogous to those of Directors of other Schools within the University.
3. To build and direct a Department of Religion within the School of Religion.
4. To recommend to the governing board with the approval of the Administration of the University other members of the instructional staff of the Department of Religion.
5. To secure, wherever practicable, the coöperation of the other departments of the University in the School of Religion.

6. To develop ways and means of making available the work of the School to the Churches of the State and to the people of the commonwealth generally.

Courses of Instruction in the School of Religion

A. By the Department of Religion within the School of Religion.
Courses of instruction not covered by the regularly constituted departments of the University, taught by qualified instructors who meet all the requirements both of University and Churches.
Suggestions of the nature of such courses are as follows:
Life and Teaching of Jesus and Paul
Modern Religious Movements
History of Judiaism and Christianity
Church History
Practice Courses in Training Schools
Courses in various phases of applied religion.

B. By the University Departments other than the Department of Religion.
All departments are invited to give courses in the School of Religion, and such other contributions, as may fall within their range of interest.
The following are examples of courses:

a. *Philosophy*—Courses in Psychology and Philosophy of Religion, Comparative Religions, etc.
b. *History*—Courses in History of Religion, including special periods and movements.
c. *Sociology*—Courses in Charities and Philanthropy, Social Origins, Social Surveys, etc.
d. *Education*—Courses in Materials and Methods of Religious Education, Church School Clinics, etc.
e. *Literature*—Courses in Literature, Appreciation of the Bible, Religious Message of the poets, etc.
f. *Geology*—Geology and Man, etc.

Similar contributions may well be made by other departments and colleges, for example, Child Welfare, Commerce, Economics, History of Art, Physical Education, Speech, Journalism, Physics, Music, etc.

Advantages of Establishing such a School of Religion at the University

1. It will enable the University to respond to its obligation to the 85 per cent of students who come from church homes.
2. It will realize more fully the idea of a University by recognizing Religion as a legitimate field for instruction and research.
3. It will supply scientifically trained teachers for College and University positions, in Religious Education and the Psychology of Religion.
4. It will also provide proper training for the more practical lines of humanitarian and religious work.
5. It will stimulate a vital religion, functioning in all departments of life.
6. It will unite the Churches and University in a common task and responsibility.

Note: Since this survey was made a School of Religion has been organized at the State University of Montana representing a plan of coöperation between the churches and the State University. The Director is responsible to a Board of Trustees representing the coöperating denominations and the University.

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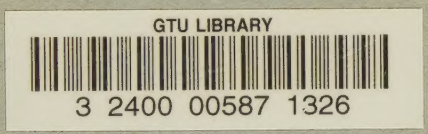

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